

A
FRIENDLY CALL
TO THE
HOLY COMMUNION.

Wherein is shewn to the meanest Capacity,
The *Nature* and *End* of the SACRAMENT of
the LORD'S-SUPPER; The *Obligation*
to frequent it; The *Insufficiency* of the *Ex-*
cuses usually brought for *absenting* from it;
The proper *Dispositions* for receiving it; And
the *Advantages* of a *worthy Reception* :

With a particular Address to SERVANTS.

To which are added,
PRAYERS, THANKSGIVINGS, MEDITATIONS, and
DIRECTIONS, to assist the *Devout Christian* in the
due *Discharge* of that *Great Duty*.

By a Layman; Member of the Societies for the
Propagation of the GOSPEL in Foreign Parts,
and for *Promoting CHRISTIAN KNOWLEDGE*.

The Fifth EDITION.

*Come, eat of my Bread, and drink of the Wine which
I have mingled, Prov. ix. 5.*

L O N D O N:

Printed for BENJ. DOD, Bookseller to
The Society for Promoting Christian Knowledge;
at the Bible and Key in Ave-Mary-Lane,
near St. Pauls.

M.DCC.LVII.

T O

The Honoured Mrs. *Thornton*.

(The worthy Lady of *Robert Thornton*, Esq;

B O T H

Constant Attendants at the LORD's Table;

Both shining Examples

O F A L L

Conjugal, Social, and Christian Virtues)

T H I S D I S C O U R S E ,

Particularly intended

For the Use of the Poor of *Clapham*,

To whom she is a great and constant Benefactress,

I S,

With the utmost Respect and Veneration,

Inscribed by the A U T H O R :

Who wishes her an Increase of Health,

And an Abundance

Of all earthly and heavenly Blessings.

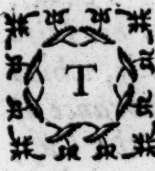
November 15, 1746.

READER,

I*F thou dost receive any Benefit or Satisfaction by this little Book, (which is chiefly extracted from our most eminent Divines,) lend it to thy Neighbour for his Good.——And think it not too much Trouble, to assist those Persons in the Use of it, who are not able to read themselves.*



A Friendly CALL TO THE HOLY COMMUNION.

 HE great Necessity and Advantage of duly frequenting the *Lord's Supper* has inclined me, to throw in my *Mite* to awaken in Christian Professors a true Sense of this Duty, and assist them in the Performance of it; chiefly those of a lower and meaner Rank, into whose Hands this little Tract may be most likely to fall, and for whose Use in particular, it is more especially made publick. It is my Design, first of all, to offer a few Considerations upon this Subject, and then to add some suitable Devotions, for the Help and Assistance of such as want, and think fit to use them.

The Considerations I would propose, respect *First*, The Institution of the *Lord's Supper*.

Secondly, The Obligations to frequent it.

Thirdly, The proper Dispositions for receiving it.

Fourthly, The Insufficiency of some Excuses urged for the Neglect of it.

Fifthly, and *lastly*, The Advantage of a devout Performance of it.

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I. And

I. And first for the Institution itself.

There is no better way of explaining this, than by shewing what the inspired Writers have recorded concerning it. The most compleat as well as shortest View of the whole, may be taken, by throwing together, what we read of it in the *New Testament*, in some such Manner as here follows:

The Lord Jesus, in the same Night that he was betrayed, took Bread, and giving Thanks, blessed it, and brake it, and gave it to his Disciples, saying, Take, eat, this is my Body, which is given for you: Do this in Remembrance of me. Likewise, after Supper he took the Cup, and when he had given Thanks, he gave it to them, saying, Drink ye All of this, for this is my Blood of the New Testament (or Covenant) which is shed for you and for many, for the Remission of Sins: Do this, as oft as ye drink it, in Remembrance of me.

What I shall here recommend to Observation, is, the Circumstance of Time in which our Lord instituted this holy Sacrament: It was the *very Night* in which he was *betray'd*: Our Saviour waited till the Eve of his Crucifixion, before he prescribed it; thus affectionately closing a Life, which had been always employed in the Instruction and Edification of Mankind, and which he was then going to offer up as a Sacrifice to God, in order to obtain for them eternal Redemption. So critical a Conjunction was exceeding proper, sensibly to affect the Hearts of his then dull Disciples; and



the HOLY COMMUNION. 3

and was, perhaps, for that very Reason, pitch'd upon for the first Celebration of the Eucharist.

The blessed Son of God, being willing to perpetuate his Church, and to give to all succeeding Christians the Helps and Comforts which they stood in Need of, provides for them in the most gracious Manner by the Institution of this holy Sacrament. Being wholly taken up with the Desire of establishing an Ordinance that was to be so beneficial to Mankind; neither the killing Thought of that most shameful Part, one of his Disciples (who was with him at the Table) was going to act, in betraying him; nor the Machinations of the *Jews*, who, he well knew, were at that Time in deep Conspiracy against his Life; neither the amazing Agony he was to undergo in the Garden, nor the unparallel'd Ignominy he was to suffer from the most abject of the People; all which Circumstances were Preludes to a most shameful, accursed, and cruel Death: None of these, I say, could divert his Attention from that most affectionate Purpose. *With so strong a Desire* did he desire to eat this last *Passover* with his Disciples, in order to have an Opportunity of substituting in the Place of it a new one, which was to be infinitely more excellent in its Signification and designed Effects! In a Word, this Sacrament appeared to him of such singular Importance, as to induce him to take upon Himself the Care of appointing and settling it *before he suffered*. He did not leave it to his

Disciples to institute some kind of Ceremony, whereby to remember their crucify'd Master, altho' it is plain he left many important Things to be revealed to them by the Holy Ghost; but he H I M S E L F takes *Bread and Wine*, and having *blessed* them, that they might thereby represent his Body and Blood, he gives them to his dear Apostles; at the same Time adding this kind Injunction and Command, *Do this in Remembrance of me*: Acting, like those tender and generous Friends, who, when they are going to be separated from us for any considerable Time, leave us their Picture, or some other precious Token of their Affection: Even so our blessed Lord, that his Disciples might not forget *what Manner of Man he was*, bestows upon them, and through them upon all Believers, this divine Legacy of his Holy Supper, which, in some Measure, was to supply his Absence, and to bring Him always to their Remembrance, till his *coming again* to Judgement. For, as St. Paul says to the *Corinthians*, *As often as ye eat this Bread, and drink this Cup, ye do shew forth the Lord's Death till he come*. So much for the Institution itself. I come now, as I propos'd,

II. To consider the Obligations all Christians lie under, to frequent the Lord's Supper.

We are oblig'd to it in Point of indispensable Duty, and in Obedience to a plain Precept and Injunction of our blessed Saviour, that great *Law-giver, who is able to save and destroy*.—*Do this*, says he, *in Remembrance of me*. Now
whether

whether we consider this Command as given in Charge immediately to the Apostles, as such, or as Representatives of the Christian People at large, the Precept must be acknowledged to be very obligatory and binding. In the first View, we see that he commanded his Apostles, and through them all succeeding *Ministers of the New Covenant*, to do what he had done before them, *viz.* to take Bread and Wine, to bless and distribute them. And if it be incumbent on Pastors strictly to follow and observe this Order, it can surely be no less the Duty of those committed to their Care, to receive from them the consecrated Elements, the Obligation being certainly mutual; for unless there be some to receive, there need none to administer. In the latter View, the Obligation is equally binding, and still more direct; all Christians standing equally in Need of that Sacrifice made by the Death of Christ, here to be remembered, and all equally bound to obey every Law, and Ordinance of Christ.

But further: This Sacrament, as we know, owes its Origin to our Redeemer; that is, to one who has infinitely obliged us; to one, who *has redeemed us from the Curse of the Law, being made a Curse for us, who his own self bore our Sins in his own Body on the Tree, by whose stripes we are healed*; and who instituted it, as we have just now observed, in the most affecting Conjunction imaginable, when he was on the Point of offering up his Life for

us : Surely there arises from hence a most powerful Motive to the religious Discharge of it. Men use religiously to observe the Directions of a dying Friend, and (unless it be very difficult and unreasonable) perform what he directs. O what regard should we not then shew to the Request of our best Friend, when he was preparing to offer up himself a Sacrifice for us ; to undergo, as we have been mentioning, the most grievous Pains and Sufferings, and to yield up himself to one of the worst of temporal Deaths, that he might deliver us from the most bitter Pains of eternal death ? *Had he bid us do some great Thing, would we not have done it ? How much rather then, when he saith only, Eat O Friend, and drink O beloved ! in Remembrance of me.* This last and dying Request of our best Friend, I say, should stick by us, and make a strong Impression upon our Minds ; especially, if we add thereto those other Words of his, not long before his Death ; *Greater Love hath no Man than this, than that a Man lay down his Life for his Friend : Ye are my Friends, if ye do whatsoever I command you.* — Is it not a wonderful Love that he has expressed to us, and worthy to be had in *everlasting Remembrance* ? And what does he expect from us, but, by way of thankful Acknowledgement, to celebrate the Remembrance of it, by the frequent Participation of this blessed Sacrament ? God forbid that we should ever think a Command of the blessed Jesus, who has done and suffered

suffered so much for our Sakes, does not bring us under the strongest Obligation to make a solemn Memorial of his unspeakable Love, and the innumerable Blessings he has purchased for us ! It is a certain Sign we have no great Sense of the Benefit, when we forget him Days without Number. We should be so far from neglecting this Ordinance, that we should heartily thank God for every Opportunity he offers us, of thus *shewing forth his Death*, and our grateful Remembrance of it. Methinks we should long with holy *David* (who saw but the Shadow o^r these Blessings) to be *satisfied with the good Things of God's House*, and to *compass his Altar* ; and should cry out with him, *O when shall I come; and appear before thee ? My Soul longeth, yea, even fainteth for the Courts of the Lord, and my Flesh crieth for the living God !* Had we, therefore, but a just Esteem o^r Things, we should account it the greatest Unhappiness in the World to be debarr'd of this Priviledge, which yet we do deliberately and frequently refuse to partake of.

Should it be asked here, how often are we then to receive the holy Sacrament ? I answer, the Scriptures have not determined this Point ; neither have they declared how often we must go to Church ; nor how often we must give Alms ; nor what Quantity of our Substance we must part with in Charity. These Things, and many others of the like Kind, are and must be left to our own Discretion, as well on

Account of the various Circumstances of Life, wherein it was impossible to provide in one and the same way for all, as for a Trial of our Love to Christ. All therefore I would say on this Matter is, that I cannot but think it a very great Irregularity for any serious and religious Person to join in the other Parts of the Service, and to withdraw when the Sacrament is administered. This is as absurd as it would be to go away in the middle of the Prayers, or Sermon. And it is owing purely to Custom, that one is reckoned scandalous, and the other not so. In short, the general Rule to be observed by all good Christians is, to embrace *every* Opportunity that offers itself in the Place where they live, to remember their Saviour in the Way which he has especially appointed.

III. I proceed to my *third* Consideration concerning the proper Dispositions for receiving the Lord's Supper.

And here it will be necessary to have Recourse to the Words of the Institution, *Do this in Remembrance* of me; for whoever remembers his Saviour in a due Manner, cannot fail of being acceptably admitted to his Table. Now altho' the Words, *Do this in Remembrance of me*, do not expressly mention how we are to remember Christ, it is evident, that this Command carries in it whatever can be the Matter of a Commemoration; for as it is not enough, when any Person desires us to remember him, to call to Mind
barely

barely that such a Person once lived among us, without remembring also, *what Manner of Man he was*, and what he had done for us ; so would it be a barren and fruitless Remembrance of Christ, to remember merely that once this divine Person *dwelt among us*, without contemplating at the same Time, what the Apostles beheld;—*His Glory ; the Glory as of the only begotten Son of God, full of Grace and Truth*. Surely then, in order to remember him as we ought to do, we must not only consider what he is in his own Nature, but also under those several exalted and important Offices he is said in Scripture to have taken on him, as our *Priest*, our *Prophet*, and our *King* ; and especially under the first of these, since one of the great Ends of this Holy Rite is declared to be, *to shew forth the Lord's Death, till he come*.

But as I have enlarged on these Particulars in the ensuing Devotions, I shall refer the Reader thereto, and here only give a brief Account of the pious Dispositions, which the Remembrance of Christ is apt to excite, and should ever be attended with ; and those are *Repentance*, *Thankfulness*, and *Charity* ; all founded in a lively Faith in Christ's Death, and the Mercies offered us thro' Him.

As to the first ; The Remembrance of Christ's Death brings naturally to our Minds the Cause of that Death ; which was to be a *Propitiation for the Sins* of Mankind : Now, if this be considerably weigh'd, it cannot fail
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of producing in us the strongest Aversion to Sin, and ought to lead us to a true *Repentance*. In the Blood of Christ we see our own Condemnation; and in the bitter Sufferings he underwent, the due *Reward of our evil Deeds*. It is not possible to conceive, that a stronger Proof than this, could be exhibited of God's Hatred against Sin, and consequently, of the Obligation which lies upon us to avoid it. Had God indeed, out of his infinite Grace and Goodness, (supposing it to have been not inconsistent with his Attributes) freely vouchsafed a Pardon to all past Sins, without exacting any Satisfaction at all, or by accepting any such insufficient Satisfaction, as sinful Men could have been capable of making, we must indeed have admired the exceeding Abundance of his Mercy; but at the same time, his infinite Hatred against Sin would not have been so clearly display'd. But now that he *withholds not his Son, his only Son from us, but delivers Him up for us All*; when at the same time, that he is pardoning the Sinner, he inflicts the heaviest Punishment of Sin, upon the best and most innocent Person that ever lived in the World (voluntarily submitting to undergo these Sufferings for us). *This is an abundant Proof, what a high and tender Concern God has for the Honour and Authority of his just and righteous Commandments: how great the Malignity and Danger of Sin is, (since he chose rather that his own beloved Son should bleed and die for it, than that it should*

should go unpunished) and consequently, how great an Aversion we ought ever to have for it, so as to hate and forsake, to renounce and abhor it, as the most accursed Thing. Without a firm Resolution to *perfect Holiness in the Fear of God*, no Act of Devotion whatever can be pleasing to Him; much less the most solemn Part of it, The Communion of the Body and Blood of Christ. *We know that God heareth not Sinners; their very Prayers are an Abomination.* It is an Insult rather than an Act of Devotion, to *honour him with our Lips, when our Hearts are far from Him*; and such Hypocrisy shall receive the greater Condemnation. It appears by the whole Tenor of the Gospel, that without Repentance we can have no Share in the Death of Christ, and therefore it is to no Purpose for us, in an unrepenting Condition, to partake of the solemn Commemoration of it; For to come thus to the Lord's Table, is acting directly opposite to the Design of this holy Sacrament, which implies a formal Declaration, that we acknowledge Jesus Christ for our Lord and Master, and that we submit ourselves to his Authority, and do thereby promise, virtually at least, that we will always obey him:—In which Declaration, it behoves us to be very serious and sincere.

Secondly, It is surely very natural to be touch'd with the most sensible *Gratitude* in approaching the Lord's Table, where we call to our Remembrance the amazing and inexpressible Love of Christ in laying down his Life
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for us, and the extraordinary and inestimable Effects of that Love, in the Benefit of our Redemption: And surely our Commemoration of this great *Lover of Souls* must be very faint, and very lifeless, if it does not inflame us with the most sincere, the most tender Love towards Him, that has so loved us, as to *give himself for us, and lay down his life for our Sakes*. The least we can do on our Part, is to love him, because he first loved us. The dreadful Destruction he has delivered us from, the blessed Inheritance he has purchased us a Title to, are Benefits so great, so astonishing, so much beyond all Possibility of Requital, that we cannot but return him our most humble and hearty Thanks for the same: And indeed, a Man need not have attain'd to any very great Degree of Perfection to do this. Our Saviour supposes this Affection to have a Place even among those who had the least Reputation for Virtue in his Time. *If you love them which love you, says he, what Reward have ye; do not even the Publicans the same?* And it is well known, that Ingratitude has been every where condemn'd and abhorr'd, not only amongst the polite and civiliz'd, but even among the most ignorant and barbarous of all Nations.

But thirdly, Another Disposition absolutely requisite on this Occasion, is *Charity*: We must be in Charity with all Men, for whom as well as for us, our Saviour was pleased to offer up himself on the Cross. No one,
that

that knows what Christianity is, can be ignorant that *Universal Benevolence* is one of the most essential, the most indispensable Duties of that holy Religion, which the blessed Son of God came to preach to the World; and without which, the warmest and most affectionate Commemoration *can profit us nothing*. This holy Sacrament breathes nothing but Love and Peace, Union and Concord; and it is very evident, that one main End of it was, to unite Christians together by the Bands of Charity; a Virtue, which our Saviour has carried to the utmost Height, and which he has made the distinguishing Marks and Badge of his true and genuine Disciples. We know, that eating and drinking together at the same Table, has always been esteemed a Note of Friendship, and a Profession of Kindness among Men: It is the common Way of the World to compose Differences, to keep a Friendliness in Neighbourhoods, and to beget Endearment and mutual Love in all Fraternities. And according to *St. Paul*, speaking of the Eating of the *same Bread* in the Eucharist, takes Occasion from thence to demonstrate the peculiar Union, which ought always to subsist between all the Members of Christ's Church: *Because the Bread (or Loaf) is One, We, tho' (personally) many, are ONE Body; for (as a Symbol of our Unity) We are All Partakers of that One Bread*. And it certainly becomes Christians at all Times, and especially at this heavenly Banquet, (where they are commemorating

commemorating God's Mercy, and most stupendous Compassion, in forgiving us our most grievous Sins against his tremendous Majesty) to look to it, that their *Love be without Dissimulation*, that they harbour no Envy or Revenge, no Malice or Hatred, in their Hearts, but that they be *kindly affectioned one to another with brotherly Love, in Honour preferring one another,—tender-hearted, forgiving one another, even as God for Christ's Sake hath forgiven them; remembering those that are in Bonds, as bound with them, and those that suffer Adversity, as being themselves also in the Body, and striving continually to improve and abound in every Branch and Instance of that Charity, which suffereth long, and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no Evil, rejoiceth not in Iniquity, but rejoiceth in the Truth; beareth all Things, believeth all Things, hopeth all Things, endureth all Things, and never faileth, —but is the fulfilling of the Law upon Earth, and endureth for ever in Heaven.*

These are the chief Dispositions which result from a due Remembrance of Christ, and upon which therefore we ought to examine ourselves before we come to the Eucharist; and that 'not lightly, and after the Manner
' of Dissemblers with God, but so that we
' may come holy and clean to such a heavenly
' Feast, in the Marriage Garment requir'd by
' God in his holy Gospel, and be acceptably
' received at that holy Table.' So

So far of the Dispositions and Qualifications with which we should come to the Lord's Table, and concerning which we ought to examine ourselves.

IV. I proceed, in the *fourth* Place, to answer some Excuses, and rectify some Mistakes in this Matter.

What has been already offered, plainly shews how groundless and vain that Excuse is, which is commonly pleaded, for the Omission of this Duty, *viz.* the want of sufficient Time to prepare for it. The necessary Qualifications (abovemention'd) for this Duty, are such only in general, as are necessary to the right Performance of all other Duties of the Christian Life, and without which we cannot be Christians indeed, true Disciples of JESUS CHRIST. It is a great Mistake to think, that these Qualifications are to be acquired just when we attend on this Duty, and afterwards to be no more regarded; but they ought to precede, to accompany and to follow it: For a continual Endeavour to sanctify ourselves should be the Business of our whole Lives; and the same Christian Graces we are requir'd to bring with us to this holy Sacrament, we are bound to practise at all Times, whether we come to the Sacrament or not. It is true, when we are about to receive, we ought to examine ourselves, and when we have Leisure for it, quicken our Devotion; and in the Solemnity itself put our Virtues in Motion, (if the Expression may be used) by exercising them in
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the best Manner we can, on the great Objects that present themselves to our Minds, the thankful Remembrance of Christ, and the Inferences that naturally flow from it: But that hinders not, but the chief Preparation consists more in a good Life, than in the Devotion we have been using just before the Time of receiving. For indeed, the great Matter to be attended to, is the general Tenor of our Lives; in which, if there be but a Regularity and Evenness in *well doing*; if there be but *an honest and good Heart*, a Man may go forth to his Work, and to his Labour on Saturday, and be a good Communicant on Sunday. The only Precept we have relating to any previous Preparation, is that given by St. Paul, 1 Cor. xi. 21. *of examining ourselves*: But neither our Saviour nor his Apostles have told us how much Time ought to be spent in this religious Exercise: And indeed it was not possible to do it, because of the great Diversity of Men's States and Tempers, and the different Degrees of Leisure one Man enjoys above another. A Man who is placed in such a low Station of Life, that he must earn his Bread by the constant Sweat of his Brow, would not answer the End of Providence, was he to pass that Time in Retirement and Devotion, which he ought to employ in Labour for his Subsistence. Whilst at the same Time that he follows the Work of his Calling, and endeavours to provide for his Family with honest Industry, and trusts in God's Providence, and is content with

with his Condition, he is in the Way of his Duty; and a faithful Discharge of *that* can never disqualify him for the Sacrament; on the contrary, he is then doing Service to the Lord, and is habitually prepared for all religious Duties.

It is worth observing, that the Duty of receiving the Sacrament, is incumbent on all Ranks, *High and Low, Rich and Poor, one with another*; and therefore our blessed Lord, who enjoin'd the strict Observation of it to all, must be supposed to require such Preparation for it only, as is consistent with all Stations of Life; and consequently nothing that is above the Condition or Capacity of the meanest Person. And as we have abundant Reason to believe that our Saviour intended it for a Part of ordinary Christian Worship, so we must needs conclude that he will ever approve such kind of Preparation, as is respectively suitable to the various Ranks and Conditions of Men.

And surely there is no Condition of Life so streight, so very laborious, but that therein a Man may find some Interval, in the very Midst of Business, to lift up his Heart to God in devout Ejaculations; and certainly he may always have Time enough to worship God, before he lies down, and after he rises up; and by rising a little sooner, or only a little later lying down to Rest, he may redeem Time enough from his Sleep to enlarge his Devotions, to examine the State of his Soul, and

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by

by the Exercise of Repentance and Thankfulness, Faith, Hope, and Charity, prepare himself in the best Manner, for a worthy Approach to the Lord's Table. The *Forms of Examination*, and the *Devotions* following, are intended to help him in these Exercises.

And here, perhaps, it may not be improper to add a Word or two concerning Servants, and particularly those, who are known by their Dress and Habit to be such; I mean *Livery Servants*, very few of whom are ever seen at the Lord's Table.

Many of these, it is to be lamented, are scandalously wicked and prophane, and are sometimes hardened in Wickedness, by the Example of those, who must one Day be accountable in a great Measure, for their Misbehaviour. Oh! that both might see their Folly and Danger, and repent and amend before it be too late! But let not such wicked Servants think themselves safe, by charging their Iniquities upon others, by imitating any of a higher Rank, or following a *Multitude to do Evil*: Let them remember that God has not given any *Man Licence*, much less laid any one under a Necessity to sin; that every one is bound to live in the Fear of God here, and must give an Account to God of himself hereafter; and that at the last and great Day the Wicked, how great, or little, or mean soever they be, shall be sentenc'd to everlasting Fire, whilst the Righteous only shall be receiv'd into Life eternal.

And

And I would to God, that all Servants * whether in Livery or otherwise, whether they are *Male* or *Female*, might have their Eyes opened to discern what Obligations they are under to receive the Lord's Supper often; and their Hearts awaken'd to consider the great Iniquity and Danger of a gross Neglect. Is this a Duty incumbent only upon those of a higher Rank? Is it not the indispensable Duty of every Rank and Station? Is not every Christian bound to love and obey Jesus Christ, and to remember him in his holy Ordinance? -- Leisure cannot be wanting for this Duty; for the whole Day is consecrated for the Devotion when they are expected to perform it. And I need not add any Thing to what has been said about the Time to be employed in Preparation. Many of those to whom I now speak, have too much upon their Hands, and it would be a double Advantage to them, to have some of it employed to religious Purposes. But per-
C 2 haps

* If any Servant shall here plead, that he does not receive the Sacrament because he is poor, and cannot give as he would at the Offertory, I would inform him, that the Alms collected at the Sacrament, are not Matter of Necessity, but of free Gift; and every one is to give according to his Ability, and *as he is disposed in his Heart*. The poor *Widow's two Mites* are preferred to the richest Oblations of the Wealthy. And he that has nothing at all to give, is invited *freely* to partake of these spiritual Blessings *without Money, and without Price*.

haps some of the well-disposed of this Class may say, "That they would gladly lay hold of the Opportunities they have of receiving the holy Sacrament, if the Masters and Mistresses they serve would but give them Leave, and countenance and encourage them in so doing." To such Servants I say, beware of the unreasonable and unwarrantable *Fear of Man*: Be afraid of offending God; let Him be your Fear, and let Him be your Dread: Never let the Fear of Man lead you to neglect or transgress the Duty which you owe to God*. If your Masters don't begin with you, and admonish you of your Duty, take Courage to speak to them, and ask their Leave,

* But as a truly conscientious Servant would always contrive to serve his *Master which is in Heaven*, in the Way that is least inconvenient to his earthly one; so when his Attendance is indispensibly required at Home, during the usual Time of Divine Service, he may, in this great Town, have an Opportunity to receive the Sacrament early on the Sunday Morning at the Chapel Royal at St. James's, St. James's Church, Whitehall Chapel, St. Martin in the Fields; or in the City at St. Anne's Aldersgate, St. Michael's Crooked Lane, or St. Mary le Bow, (where also it is administered on Holidays, as it is likewise at St. Dunstan's in the West)——And what I say here of the Sacrament, may be equally applied to the public Prayers and Sermons; since in this Town we have them, at different Churches, earlier than the usual Time in the Morning, and later in the Evening.

Leave, where that may be necessary. Don't say you are aſham'd : Conſider whether you have not more Boldneſs in leſſer Matters, and whether it does not become you to have more Courage and Reſolution where your greateſt Intereſt is concerned ? Be humble, and modeſt, and obliging, and depend upon it you will give no Offence by ſuch a Freedom as this.— But I muſt beg Leave to add a Word to the Maſters themſelves : And I cannot but wiſh, that even thoſe who appear to regard their Duty in other Points, would take this Matter into their ſerious Conſideration. I need not tell them, that every Maſter of a Family muſt be in ſome Meaſure answerable for the religious Behaviour of his Family : He is to watch over and inſtruct, and admoniſh, and reprove his Children and Servants : He is to worſhip God with them in his Family, and to allow and require them to worſhip God in ſecret by themſelves, and in the publick Congregation, and particularly at the Lord's Table. If Maſters diſcharged this Duty faithfully in taking this Care of their Servants, I perſuade myſelf we ſhould not hear ſo many Complaints of their Miſbehaviour. But if they who ſhould inſtruct and direct them better, neglect their Charge ; much more, if they become Examples of Lewdneſs and Profaneſs ; what Wonder is it if ſuch uninſtructed uncultivated Souls are eaſily captivated, and *led away with divers Luſts*, to commit Iniquity *with Greedineſs* ? One would think that

Maſters

Masters for their own Interest and Security, if they look'd no farther, should take a little more Care of their Servants : And the shocking Instances we have lately had of Robbery and Murder, committed by Servants, should awaken Masters to consider the Necessity of instilling good Principles into their Dependents, and of endeavouring all the Ways they are able, to plant the *Fear of God* in their Hearts, and a firm Belief of a *Judgment to come*, which may engage them to *refrain from every evil Way*, and to *keep a Conscience void of Offence towards God and towards Man*. Those Masters and Mistresses who have any Sense of Religion themselves, must especially see the Necessity of such a Conduct; and will certainly be pleased to encourage and improve all the good Inclinations they can discover in their Servants: And they will excuse me, if I entreat and beseech them to consider the Bashfulness and Backwardness of Servants in these Matters, and to condescend to be their Monitors, and to convince and persuade them to discharge their Duty therein as they ought to do: And if they would call them together daily, and more especially on the Lord's Day, to join in Family Prayer, reading the Scriptures, and religious Conversation; the happy Effects of their Endeavours would quickly be perceived, in the greater Fidelity and Diligence, the more humble, modest, and peaceable Behaviour of their Servants.

But

But some urge further, that they are *unworthy*, and therefore afraid to come to the Lord's Table, lest by coming they incur that *Damnation* threatened by St. Paul, 1 Cor. xi. 29.—But this is owing to a wrong Apprehension throughout of St. Paul's Meaning: For it is not said, he that is *unworthy* to eat and drink this Sacrament, if he does it, *eateth and drinketh Damnation to himself*; if it were, then indeed we might be justly afraid of coming to this Royal Feast; for *who can say, I have made my Heart clean, I am pure from my Sin?* but he that *eateth and drinketh unworthily*. Now there is a great deal of Difference between these two Things, between a Man's being *unworthy* to receive this Sacrament, and his receiving it *unworthily*, which I shall thus illustrate:

He, for Example, who has grossly wrong'd, maliciously slander'd, or without any Provocation of mine, treated me very ill, is, as every one will grant, utterly unworthy of any Kindness or Favour from me. But now, if notwithstanding this unworthiness, I do him some considerable Kindness, and offer him some Favour, his Unworthiness is no Let or Hindrance to his receiving this Favour; and if he accepts it with a due Sense, and a grateful Mind, and by it is moved to lay aside his former Enmity and Animosity, and heartily repent him of his former Ill-will against me, and studies how to requite this Courtesy; it is then plain, that though he were *unworthy*
thy

thy of the Favour, yet he hath *now* receiv'd it *worthily*, that is, after a due Manner, as he ought to have done, and that it hath had its right Effect upon him :

So we are all unworthy to partake of this holy Banquet ; but being invited and admitted, we may behave ourselves as becometh us in such a Presence, at such a solemnity ; and if by it we thankfully commemorate the Death of our Lord, and renounce all our Sins and former evil Ways, and there give up ourselves to be govern'd by him, and vow better Obedience, and are affected with a true Sense of his Love ; then though unworthy of so great a Favour, yet we have *worthily*, that is, after a right Manner (as to God's Acceptance) received this blessed Sacrament.

Moreover, this Crime of *Unworthiness* is by no Means to be extended to every little Failure or Omission in the Performance of this Duty, as if *that* did render us such *unworthy* Receivers as the *Corinthians* were, or straight consign us over to the same Punishments. Our merciful Saviour did not institute this holy Sacrament for a Snare to his Followers, to draw them into Sin and Danger : This would be to turn the *Cup of Salvation*, into a *Drink of deadly Wine*, highly derogatory to that God, *whose Mercy is over all his Works* ; but rather in great Mercy to them, as a powerful Means to quicken and encourage their Virtues ; as an happy Instrument to nourish and feed the Flame of their Love to Him. He only *desires*

sires Truth in the inward Parts, and if there be but a willing Mind, he will accept our sincere, tho' weak Endeavours, and will pardon us, when we faithfully prepare our Hearts to seek him, tho' we be not altogether cleansed according to the Purification of the Sanctuary.

It deserves also to be considered, that the *Damnation* spoken of by the Apostle, does not denote *eternal* Damnation, but certainly *judicial* and extraordinary Plagues which God inflicted on the *Corinthians* for their irreverent, factious, and uncharitable Behaviour at the Lord's Table; as appears not only from the rendering the Original Word by *Judgement* in the Margin, and the Use of it in other Places, (as *Luke* xxiii. 40. *1 Peter* iv. 17. but also from the Context, which shews that the *Judgement* or *Damnation* here spoken of, is to be understood of *temporal* Judgements; and that the Design of them was to prevent those that are *eternal*: We are *judged of the Lord, that we might not be condemn'd with the World.*

Thus we see how groundless those Excuses are which keep Men from partaking of this holy Ordinance; and indeed, to answer all Pretences at once, we may safely assert, that whoever is duly qualified to use the Lord's Prayer, (having such a competent Knowledge of the Import of this Sacrament, as the Nature of it requires) is also fit to communicate.

V. I proceed in the fifth and last Place, to shew the Advantages of a worthy Reception of the Lord's Supper.

D

Now

Now it may be fairly argued, in the first Place, that all the Commands of God are designed for our Benefit and Advantage; and that great Blessings will attend all those that faithfully observe them: To all devout Christians they are *sweeter than Honey, and the Honey-comb*, yea, *dearer than Thousands of Gold and Silver*, and in keeping of them there is great Reward. The great and good God, infinitely happy in himself, stands not in Need of the Worship of such frail Creatures as we are, nor of any of the Creatures he has made; for the very *Angels are not pure in his Sight, and much less Man, that is a Worm*: But he humbleth himself to behold the Things that are in Heaven and Earth. Our Goodness extendeth not to him: He is the same Yesterday, To-day, and for ever, and is not capable of receiving any Addition to, or Diminution from his Happiness; nor is it to be imagined a Man may be profitable to God, as he that is wise may be profitable to himself; and therefore all the Worship, all the Obedience he requires of us, must be enjoined for our Good: And consequently, as it is a divine and indispensable Command that we should DO THIS; as it is a Command bound upon us by the most awakening and endearing Obligations, so our willing Obedience to this Command will be most certainly crowned with unspeakable and inestimable Blessings.

But besides what may be said of God's Commands in general, if we attend to the Nature

and

and Design of *this* Command in particular, it will further appear, that great Advantages must necessarily arise from the devout Performance of this Duty: For this Sacrament being instituted, as we have seen, for the solemn Remembrance of Christ, it is certain that a sedate, solemn Commemoration of this bright exemplar of moral and divine Virtues, of this great *Preacher of Righteousness*, cannot but have a mighty Tendency to promote that universal Holiness which he taught, and so effectually recommended by his own Practice.

For, can we contemplate (as we do in this) holy Ordinance) *the Breadth, and Length, and Depth, and Height of the Love of Christ*, which induced him to *give himself a Ransom for all*, without the most affectionate Gratitude for that unconceivable Love? Without resolving to live no longer to ourselves, but to him *who has done these great Things for us, whereof we rejoice*; and saying with St Paul, *I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me*? — In this Sacrament we see the Lord of Glory *humbling himself*, and *taking on him the Form of a Servant*; and can *Servants*, notwithstanding this great Pattern of Humility, murmur, and be uneasy at their low Condition in the World? Can *any of us* cherish Thoughts of Pride or Vanity, which are so unsuitable to frail Creatures, and most miserable

Sinners? Can we behold the surprizing Charity of our blessed Saviour, without being *enlarged in our Bowels* towards his poor Members? Without renouncing all Hatred, Malice, and Revenge; without resolving to love, from henceforth, the whole Race of Mankind, even our bitterest Enemies; Can we see Innocence itself suffer the bitterest Torments with so much Patience and Resignation, without a firm Resolution to bear, and that too without murmuring, those Misfortunes and Disappointments which God is pleased to send us, and which fall short of what we have richly deserved? Can we think of the horrible Torments which our Sins have caused to the Son of God, without a great Abhorrence against all Sin? Can we call to Mind that Christ died for our Sins

once

* If this were a proper Place, it might easily be made appear, that there is not so much Difference in the general Account of the Misery and Happiness of human Life, as the World imagines: We are apt by our Follies and Vices, to multiply our Sorrows, and *disquiet ourselves in vain*; to overlook our Blessings, and repine at our Afflictions, and envy the Prosperity of other Men: And yet, how few are there that would be willing to exchange their *whole* State and Condition with that of others? And how very unreasonable, at the same time, to desire to be delivered from *all* the Evils which belong to our own Estate, and to have *all* the Good belonging to others transplanted in their Room, without any Mixture of Evil?

once, that thro' Faith, Repentance, and Newness of Life, we might not die for ever, without resolving to do all in our Power to *live soberly, righteously, and godly in this present World*; without using all our Endeavours to perform every Condition necessary to qualify us for this mighty Blessing? In short, there is no Part of our Saviour's Life and Actions which does not afford us some excellent Motive to the regulating of our Conversation, and there is no Part of his Life and Actions, but may, and ought to be remembered by us at the holy Sacrament.—So that this Sacrament, in itself, has a very natural Tendency to make us *grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ*; and therefore we have abundant Reason to praise the Wisdom of the great Shepherd and Bishop of our Souls; for establishing in his Church so excellent a Means to make us *wise unto Salvation, through Faith which is in Jesus Christ*.

Moreover it deserves also to be considered, in the last Place, what are the *special* Graces which God has annex'd to the right Discharge of this Duty, and what may be inferr'd from the extraordinary Presence of our Lord Jesus Christ, and the saving Participation of his Body and Blood, in this holy Ordinance: For, if Jesus Christ be *present*, with his Grace and holy Spirit, *in the midst of two or three, that are gathered together in his Name*, can we doubt in the least, whether he be present, in a very particular Manner, *in the midst of those, who*

celebrate this holy Feast, this most solemn Part of religious Worship? *in the midst* of those, who, according to his Will, publicly acknowledge the infinite Price and Efficacy of his Death? who imprint it in their Minds in the most lively Manner; who bless their Redeemer, and praise him with the whole Church, in a solemn Ordinance which he himself has appointed; who, by Virtue of his meritorious Death, plead with Confidence to be *reconciled to God*? What Service can we perform that can be more acceptable to him? Can God refuse his Grace to him that faithfully and devoutly asks it in this sacred Ordinance? It is at the holy Table, that God pours upon us his choicest Blessings; where, in short, he makes us Partakers of all the Benefits of Christ's Death; for says the Apostle, *the Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? the Bread which we break, is it not the Communion of the Body of Christ?* 1 Cor. x. 16. The Effect of which, worthily received, can be no less than the Forgiveness of our Sins, and all the other Fruits of his Passion, especially the powerful Assistance of the Holy Spirit: So that with the frequent devout Use of this holy Rite, our Souls will be "strengthen'd and refresh'd by the Body and Blood of Christ, as our Bodies are by the Bread and Wine:" We shall go *from Strength to Strength* in the Paths of Holiness. This divine Refreshment will help us to proceed courageously in our Journey thro' this *vale of Tears*; will

will fill us with all Joy and Peace in believing, and make us abound in Hope, through the Power of the Holy Ghost; and carry us safe to the Regions of Immortality.

What urgent Motives then are wanting to engage us to partake of this holy Feast with Eagerness and Joy? Was even our Saviour's Authority, who has enjoined it; was even the Sense of Gratitude for what he has suffered for us, not capable to move us; yet our own Interest (which never fails to guide us in Things temporal) should prompt us thereto. Are there any of us, that are hard put to it, either through the prevailing Infirmities of our Natures, or those that our evil Customs have brought upon us? And are there any of us that want Strength or Courage to grapple with our spiritual Enemies, or to resist those Temptations that daily make Assaults upon us in our Way of Living? Why, here we have an effectual Remedy. By coming frequently, and conscientiously, and devoutly to this holy Feast of God, we may gain such Refreshment, such Support, such Strength and Power, as will enable us to go through our Work cheerfully and successfully; such Succours as will not fail, if we faithfully make use of them, to vanquish all our spiritual Adversaries; such Comfort and Peace of Mind, as will make our Lives tolerably easy under the difficulties, and Troubles, and Calamities of this miserable World. Here the lowest and the wretchedest of Mortals may perceive, that they are not

forfaken for their Poverty and Affliction, but are as dear to Chrift as if they were ever fo highly advanced in worldly Wealth and Honours: Here they may comfortably reflect, that the Blood of Chrift was fhed for the meanest Beggar, as well as for the greateft Monarch; and that no Man fhall be rejected for his outward Condition, but only for his Mifbehaviour in that State wherein Providence has placed him. *Jesus Chrift, who for our fakes became poor, that we through his Poverty might be made rich, has told us, that in this World ye fhall have Tribulation, but has bid us, notwithstanding, be of good Cheer, becaufe he has overcome the World.* He will cheer us in this holy Ordinance, and has left it, as a fure Pledge that *he will come again at the End of the World to receive us into that Glory, which he is gone before to prepare for us.* We fhould comfort ourfelves with the Thoughts of that blessed Time, when we fhall eat and drink with him in his Kingdom; ~~when~~ we fhall be admitted unto Mount Sion, and unto the City of the living God, the heavenly Jerufalem, and to an innumerable Company of Angels; To the general Affembly and Church of the firft born, which are written in Heaven, and to God the Judge of all, and to the Spirits of juft Men made perfect, and to *Jesus the Mediator of the new Covenant.*

So that in neglecting this Sacrament, we neglect our own Interest and Happinefs, we *forfake our own Mercies, and judge ourfelves unworthy*

unworthy of all the Blessings of the Gospel ; and deprive ourselves of one of the best Means and Advantages of conveying and confirming these Blessings to us. In vain do we bemoan the Decay of our Graces, and our slow Progress and Improvement in Christianity, whilst we wilfully despise the Means of our Growth in Goodness : Well do we deserve that God should *send Leanness in our Souls*, and make them to consume and pine away in perpetual Doubting and Trouble, if when God himself doth spread so bountiful a Table for us, and set before us *Bread of Life*, we will not come and feed upon it with Joy and Thankfulness.

What Happiness can we covet after, equal to that which God imparts, in admitting us to his holy Table ? If a King was to invite us to his Table, we should think ourselves greatly honour'd by such an Invitation, and take especial Care that nothing should hinder us from accepting of it, and keep us back from such a mighty Honour. With how much greater Reason should we be earnest and zealous, when we are invited to the royal Banquet of *the King of Kings, and Lord of Lords* ; to feed there in a spiritual Manner, on the Body and Blood of our Saviour, and to be there treated as his Friends and Companions ! I may add, that there are no services in the Christian Religion that give our souls more refined Pleasure and Satisfaction, and make them mount in brighter Flames of Gratitude than this, nay, none like it : 'Tis here that our *Hearts burn within*

within us, and that our Thoughts burst into a pure Flame of Devotion and Love, and Thankfulness, for the Benefits conferr'd on us through Christ: It is here that we find more especially the Truth of David's Aphorism, a joyful and pleasant Thing it is to be thankful, and that we drink, as it were, of the River of God's Pleasure,

C O N C L U S I O N.

If such Considerations as are here insisted on, will not prevail upon Men to lay aside their trifling Excuses for the Neglect of so great a Duty, it remains that we lament their Blindness, and offer up our most earnest Prayers to God to open their Eyes, that they may see what is their true Interest, and hasten to partake of this holy Sacrament, with all the Reverence that is due to it. I am sure, that if people were but sensible of the great Advantages they might reap by it, they would need no other Motive, to persuade them to frequent it as often as they can. For we should soon find, that this the Means appointed by our blessed Redeemer, whereby to communicate all the Merits of his most precious Death and Passion to us, for the Pardon of all our Sins, and for the purging *our Consciences from dead Works to serve the living God*: So that by applying ourselves constantly unto him, we may receive sufficient Supplies of Grace and Power from him, to live in his Faith and Fear all our Days: And by communicating so frequently at his holy Table upon Earth, we shall

shall be gradually prepared for that most intimate Union and Communion with, and the everlasting Enjoyment of him in the Kingdom of Heaven: where all our sincere and faithful, however imperfect Acts of Righteousness and Devotion, shall be amply and abundantly rewarded; where we shall be recompenced in Proportion to the Improvements we have made, and where every eminent Grace and Virtue, shall have its distinguishing Crown of Glory.



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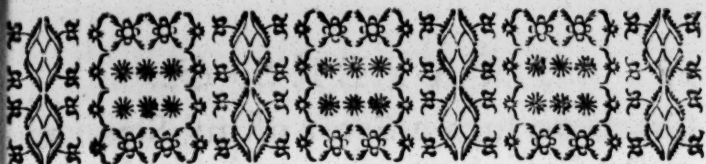
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THE *Lord's Supper* being ordained for the special "*Remembrance of the Death of Christ, and of the Benefits which we receive thereby*;" I have endeavoured in the following Devotions, to instil those Sentiments of Love and Thankfulness which do powerfully flow from that *Commemoration*. I would not by any Means be understood to prescribe these Devotions as *absolutely necessary* to all Persons, and *every Time* they receive the *holy Sacrament*, since I only intend them for *Helps* to those who are not already better provided, and which they may use in *whole*, or in *part*, according to their Liking and Leisure.

I have carefully avoided all rapturous and extatick Expressions, which can suit only few Persons, and have endeavoured to express myself in such a Manner, as may suit a *young Beginner* in Religion, as well as a *greater Proficient*: but yet, as it is impossible to provide absolutely for all Persons, (considering the Variety of their Tempers, Inclinations, Circumstances, &c.) I beg the Reader will first carefully read the whole over, and alter where he thinks necessary, before he uses any Part to assist his Devotion; that when he comes to pour his Prayers to God, his Fervency may not be evaporated in examining the Justness of a Petition, or stopp'd in adjusting it to his particular Case.


One Thing let me here admonish *young Communicants* of (*Youth being sanguine, and more ready to Vow than faithful to pay*) that they do not, through imprudent Zeal, entangle themselves in too severe and inconsiderate Vows at the *Lord's Table*. All known Sin must be resolved against; all known Duty determined upon, and Endeavours after it diligently exerted. Yea, the Means of avoiding and mortifying Sin (according as we have in our *Christian Prudence* considered them) must be stedfastly purposed. But here we must be wary, that by *particular Vows*, against some Matters in themselves innocent, we do not tie ourselves up so strictly from that Liberty which God has left us (and we had better have studied to have used Christianly, than vowed totally to abridge ourselves of) as to make our *Vows* and *Resolutions* become a Snare and a Burden to us, and afterwards give us Cause heartily to Repent that we ever made them.

P R A Y E R S,



PRAYERS, THANKSGIVINGS, and
MEDITATIONS, to assist the devout
CHRISTIAN in his Preparation for,
and Attendance on the LORD'S
SUPPER.

*A Prayer to God, that he would be pleased
to assist us in our Preparation to receive
the blessed Sacrament.*

 I Prostrate myself before thee, my
most gracious God and merciful
Father, in an humble Acknow-
ledgment of my Unworthiness,
and Insufficiency of myself, for any
Thing that is good. I know, O Lord,
that *without thee I can do nothing*, and
therefore do humbly implore thy graci-
ous Assistance and Acceptance of my En-
deavours to prepare myself for the wor-
thy receiving of the holy Sacrament of
the Body and Blood of thy dear Son.

Stir up, I beseech thee, such pious Af-
fections and Dispositions in my Soul, as
are suitable to this important Occasion :
Grant

Grant me such a Sense of my Sins, and of the Sufferings of my blessed Saviour for them, as may affect my Heart with a deep Sorrow for my Sins, and an eternal Hatred and Displeasure against them; and may effectually engage me to love and live to him who has *loved* me at so dear a Rate, as to *wash me from my Sins in his own Blood*.—And let the Words of my Mouth, and the Meditations of my Heart, be always, and especially at this Time, acceptable in thy Sight, O Lord, my Strength and my Redeemer. Amen.

A Meditation on the Institution of the Blessed Sacrament.

WORTHY art thou, O blessed Jesus, to be obey'd in all that thou commandest us! *worthy* art thou, *for whose Sake we shall do this!*—When thy own bitter Agony was just approaching, thou wert even forgetful of thyself to think of us; and in the very Night wherein thou wast betrayed, didst ordain this most powerful Means of Grace, these sacred Pledges of thy Love, to be the per-

perpetual Food and Nourishment, the strengthening and refreshing of our Souls: Oh! how earnestly were thy Thoughts engag'd, how wert thou wholly taken up with this great and important Design? And therefore, waiting and wishing for that last Passover, when thou hadst form'd that mighty Purpose of instituting this blessed Ordinance of thy holy Supper; and with the most affecting Tenderneſs of the strongest Love didst profess—*with Desire—with the warmest Passion—have I desired to eat this Passover with you before I suffer.* And after this, could it ever have been expected from any of thy Followers, that they should have no Desire to partake of this holy Sacrament; that they should, in such Numbers, contrive to make *Excuse*, one going to his *Farm*, and another to his *Merchandise*! O let thy Earnestness and Zeal awaken *our* careless, carnal, worldly Hearts, to consider our Duty and Interest, in doing what thou dost command us, in *doing this in Remembrance of thee.*—God grant we may remember ourselves, and be convinced that we are lost and ruined for ever, if we do not remember thee.—O Jesus! thy
Com-

Commands are not grievous ; they are full of Comfort and Delight ; they are the straight and necessary Paths to everlasting Happiness ; and this Command most delightful in itself, and most apt to enable us to obey the rest.—Alas ! it is not for thy Sake but our own ; it is for our Sake and for our Salvation that thou wouldst be remember'd by us. Our Goodness extendeth not to thee ; nor can a Man be profitable to God. Thou canst reap no Benefit, no Advantage, from such worthless Creatures, such despicable Worms, such sinful Wretches as we are.—Ah ! foolish and unwise ! how do we forsake and renounce our own Interest, and run headlong into Ruin and Perdition, when we forget, when we refuse to remember thee! —O ye rash and careless ones ! consider your Ways and be Wise ; forget not him that calls upon you to remember him, on Purpose to secure your Salvation : No longer fly from your highest Dignity, and Honour, and Happiness. The Ox knoweth his Owner, and the Ass his Master's Crib ; but more stupid and insensible, more stubborn and ungrateful than either of them, are those Men that forget God
their

their Saviour, and will not, in this holy Sacrament, remember him, who in his Love, and in his Pity redeemed them! — Lord, if I do not remember thee, let my Tongue cleave to the Roof of my Mouth, and my Right-hand forget her Cunning; let me have no Power nor Faculty at all to rebel against thee, if I have none to remember and obey thee O that I may remember thee at all times, and that my Song may be always of the loving Kindness of the Lord, and especially, according to thy Appointment, at thy holy Table! — O let me ever say, from the very Bottom of my Heart, and with all the Powers of my Soul, “ Blest Jesu, thy Love was “ dearer than Life, and stronger than “ Death, and most worthy to be had in “ everlasting Remembrance !”

Here follows a particular Enumeration of SINS against God, our Neighbour, and Ourselves, for the easier Examination of our Lives; very proper to be used frequently, especially on Fridays, and other Days of Fasting, and before the Sacrament. Taken out of Bishop Kenn's Manual for Winchester Scholars, and Spinkes's Devotion.

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I adjure thee, O my Soul, in the Presence of the Great Judge, who knows all the Secrets of thine Heart, and as thou wilt answer it before God's Judgment-Seat at the last Day, to tell me,

I.

WHAT Sins art thou guilty of more immediately against God?

Art thou guilty of any Infidelity, or Atheism; any Distrust in, Presumption or Despair of God's Mercy?

Art thou guilty of any wilful Ignorance of God, or of any Idolatry in worshipping any Creature?

Hast thou loved any thing more than God, or fear'd any one above him?

Art thou guilty of repining or murmuring at God's Providence, or of being impatient under his Correction?

Hast thou been unthankful for his Mercies, disobedient to his Commands, or incorrigible under his Judgments?

When, in what Manner, hast thou been guilty of dishonouring God, by blasphemous and irreligious Thoughts or Discourses? or by tamely hearing others blaspheme?

Ha

Haft thou taken God's holy Name in vain, by customary or false Swearing, or by the Breach of any lawful Oath or solemn Vow?

Haft thou been guilty of Sacrilege, or irreverent Behaviour in God's House?

Haft thou mis-spent the Lord's Day, neglected to attend the public Worship of God, or been unprofitable under the Means of Grace?

Haft thou dishonoured God by Coldness and Wandrings, Indevotion, and Carelessness in thy Prayers, or by any Weariness in his Service, or by a total Neglect thereof?

Haft thou receiv'd the Sacrament unworthily, and broken thy solemn Vows there renew'd?

Haft thou hardened theyself in Impenitence, putting off the evil Day? hast thou rested in a superficial and partial Repentance, or frequently relapsed into Sin, and resisted the good Motions of God's Spirit?

Haft thou been an Abettor and Encourager of any Schism, Heresy, or Prophaneness?

II.

O my Soul, what Sins art thou guilty of more immediately against thy Neighbour ?

How, when, where, against whom, hast thou been guilty of any Injury, Injustice, or Oppression ; any Breach of Trust, or Promise ; any Fraud, or Theft any Flattery, or Diffimulation ; Treachery, or Lying ; or of giving any just Scandal ?

How, when, where, against whom, hast thou been guilty of any ill Language, Detraction, or Slander ; any rash censuring or Backbiting ; any contemning or scoffing, either at his Infirmities or Virtues ?

How, when, where, against whom, hast thou been guilty of any Contentiousness, Spite, or Revenge ; of railing at, or hurting, or murdering thy Neighbour in thy Mind by ill Wishes and Curses ?

Hast thou been guilty of bearing false Witness, or coveting the Possessions of others ?

Hast thou been unthankful to those who have done thee good, or have kindly reprov'd thy Sins ?

Hast

Hast thou been uncharitable to the Poor, or neglected to relieve any Christian in Distress?

Hast thou been unnatural to any of thy Relations; hast thou reviled, and been stubborn and disobedient to thy Governors Ecclesiastical and Civil?

Hast thou tempted others to Sin by Connivance or Encouragement, by Command or Persuasion, and increas'd thy own, by furthering the Damnation of thy Brother?

III.

O my Soul, what Sins art thou guilty of more immediately against thyself?

Art thou guilty of Pride, either in Apparel, or on Account of thy Estate, or Credit, thy Parts, or good Deeds? Art thou guilty of commending thyself, or of being greedy of the Praise of Men; of performing religious Duties to gain Applause, or of committing Sin to avoid Reproach?

Hast thou been immoderately greedy of Riches, or of sensual Pleasures?

Hast thou been guilty of violent Anger, or Inconsideration, Inconstancy, or Discontent?

Hast

46 P R A Y E R S, &c.

Hast thou mis-spent thy Time, neglected to resist Temptations, or abused the Talents God hath entrusted thee with, to Sin and Wickedness ?

Hast thou been guilty of Intemperance in eating, drinking, or sleeping, or in lawful Recreations ?

Hast thou been guilty of Idleness, Uncleaness, Lust, Fornication, or Adultery ?

Hast thou taken delight in lewd Company, in vicious and immodest Songs, Books, Pictures, &c.

Hast thou not only committed all or any of these Sins thyself, but taken Pleasure in them that do them ?

A penitent Confession of Sins, with an humble Supplication for Mercy and Forgiveness.

O Almighty God, *glorious in Holiness, who art of purer Eyes than to behold Evil, and canst not look on Iniquity,* and hast denounced from Heaven thy fierce Indignation against all *Unrighteousness of Men*: I desire to humble my Soul before thee in a deep Sense of my own Unworthi-

worthiness and Vileness, by Reason of the many Sins and Provocations which I have been guilty of, against thy divine Majesty, by Thought, Word and Deed. [*Here name the Particulars with all the aggravating Circumstances*] These my Transgressions, with more than I can recollect or number, are all in thy Sight, O Lord, *and my most secret Sins in the Light of thy Countenance.* When I look back upon the Errors of my Life past, and seriously consider with myself what I have done, and what I have left undone, *my Flesh trembleth for fear of thee, and I am afraid of thy Judgments.—I have sinned, what shall I say unto thee, O thou Observer of Men? I am vile! what shall I answer thee, O thou that sittest on the Throne of Holiness?—I will lay my Hand upon my Mouth; for if I should contend with thee, I could not answer one of a Thousand; and shouldest thou deal with me after my Sins, and reward me after mine Iniquities, I should be utterly consumed, and cast away from thy Presence for ever.*

But where, and to whom can I flee for Succour, and Pardon, but to thee, O Lord, who art *merciful, long suffering, and*
abun-

48 P R A Y E R S, &c.

abundant in Goodness, keeping Mercy for Thousands and pardoning Iniquity and Sin; vouchsafe therefore, O gracious God, for thy Name Sake, for thy dear Son's Sake, whom thou hast set forth as a Propitiation for the Sins of the whole World, to look upon me with an Eye of Pity and Compassion, and blot out as a thick Cloud my Transgressions, and as a Cloud my Sins; be merciful to my Unrighteousness; and my Sins and Iniquities remember thou no more: Lead me to that Repentance unto Salvation not to be repented of which may bear some proportion to the Greatness of my Offences.—Well may I be ashamed, O my God, and blush to lift up my Eyes to thee, O God, when I consider how carelessly, how wantonly I have gone on in a Course of Sin; the Commission whereof nothing less than the most precious Blood of the beloved Son of God, could expiate. Do thou imprint into my Heart so fix'd an Aversion, and so just a Sense of its frightful Consequences, that I may no longer turn thy Grace into Licentiousness, but flee from Sin, as from the Face of a Serpent, May I think it the future Business of my Life to keep thy Commandments always,

ways, seeking before all Things thy Favour, which is better than Life itself.

But, O Lord, I am not able to do any Thing of myself; my frequent Backslidings make me justly distrust the Sincerity of my Heart, *which is deceitful above all Things.*--Have I not often promised with as much seeming Sincerity as I do now, *to cleanse myself from all Filthiness both of Flesh and Spirit, and perfect Holiness in the Fear of God;* but have shamefully looked back and turned like the Dog to his Vomit, and like a Sow that was washed to her wallowing in the Mire.—I know O Lord, that the Way of Man is not in himself; it is not for Man that walketh, to direct his Steps:--From thee only cometh my Help—Help, Lord, or I perish,—O God of all Grace, who hast promised to give thy holy Spirit to them that ask it; be it unto me according to thy Word. Vouchsafe me, I most humbly, I most earnestly beseech thee his divine Help and Assistance to strengthen my Weakness, to succour me in Temptations and to sanctify me throughout, that my whole Spirit, Soul and Body, may be preserved blameless unto the Coming of our Lord Jesus Christ: Grant this for the same thy Son's Sake, Amen.

A Prayer for the Grace of Thankfulness.

ALmighty God, who of thy tender Mercy didst give thy only Son to suffer Death upon the Cross for our Redemption; I humbly beseech thee to make me thoroughly sensible of, and give me the most unfeigned Gratitude for this most precious Gift. O grant that I may always; but especially when I am at thy holy Table partaking of the *Memorial of thine abundant Kindness*, remember with the most lively Affection, this Miracle of Mercy *which passeth Knowledge*. O may I always *be glad and rejoice in this thy Salvation*; may my Heart always *burn within me* at the Thoughts of it.—May I be *satisfied even as it were with Marrow and Fatness*, and may my Mouth praise thee *with joyful Lips*.—Whilst I am *musing*, let the Fire of my Devotion *kindle* in the brightest Flames of Love and Admiration, at that Mercy of thine which is *greater than the Heaven, and above all Blessing and Praise*. How happy should I think myself, was but my Gratitude to bear some little Proportion to my Love!—Receive, O Lord, my sincere Thanks, and accept of my unfeigned Sorrow that they

Suitable to the Lord's Supper. 51

they are so disproportionate to the unmeasurable Blessing which I commemorate. Increase in me such a Sense of this and all thy Mercies, that all the Temptations of the World, the Flesh, and the Devil, may never be able to quench it; but that being enliven'd and quicken'd thereby, I may press towards the Mark, for the Prize of the high Calling of God in Christ Jesus: And having frequently remember'd my Saviour at his holy Table, with all those pious and holy Affections he has so just a Claim to, I may be in due Time admitted to drink of this Cup new in the Kingdom of God, among the Blessed who shall be called unto the Marriage Supper of the Lamb. Amen.

A Prayer for Charity.

“O God, who hast taught us that
“all our Doings without Charity
“are nothing worth, send thy Holy
“Ghost and pour into our Hearts that
“most excellent Gift of Charity, the
“very Bond of Peace, and of all Virtues,
“without which, whosoever liveth is
“counted dead before thee.”—How unworthy should I be to appear at this

Love-Feast, and eat of the Bread of Sincerity and Truth, if I entertained any Sentiments of Malice or Hatred against any of my Brethren. O suffer me not, thou God of Love, to fall into a Fault so contrary to the Spirit of the Gospel in General, and to the particular End and Design of this blessed Ordinance! Let this new Communion rather contribute to enlarge my Bowels, towards all my Brethren, and even towards my most inveterate Enemies, for whom, as well as for myself, Jesus Christ was contented to die. Root out of my Heart all Thoughts of Revenge against those who despitefully use and persecute me, without any Offence or Fault of me, O Lord, and turn thou their Hearts: Grant that all of us, who are to be Partakers of that one Bread, may put on, as the Elect of God, Bowels of Mercy, Kindness, Humbleness of Mind, long suffering, forgiving one another, even as God, for Christ's Sake has forgiven us (leaving us an Example that we should follow his Steps.) And above all Things let us put on Charity, which is the Bond of Perfectness; and let the Peace of God rule in our Hearts, to the which we are called in one Body. Amen.

“ The

“ The following Meditations on our
“ Saviour's Offices may be used at
“ any Time, either the Morning we
“ communicate, or during any Inter-
“ vals of the Service, whether before
“ we receive the sacred Elements, or
“ afterwards.”

*A Meditation on our Lord's Prophe-
tick Office.*

ETernally ador'd be thy divine Counsels
of Wisdom and Goodness, in the
Recovery and Redemption of fallen
Man! *O the Length, and Depth, and Height*
of this unfathomable Mercy!--That ever
the glorious undivided Trinity should
contrive a Way to save us! A Way, as
much beyond the Reach, as beyond the
Power of Men and Angels, of all creat-
ed Beings whatsoever! That the *Son of*
God himself should condescend to become
Man for our Sakes, and take upon him
our Nature, that he would vouchsafe to
become our MEDIATOR, and stoop so
low as to be our PROPHET, our
PRIEST, and our KING! My Soul,
F 3 let

let us contemplate these sacred Offices, and search a little into this Almighty Love, which is unmeasurable and inexhaustible, which surpasses all Knowledge, and can never be thoroughly search'd out; *which Angels themselves desire to look into, and which shall be to Men and Angels the most exalted Subject of Thanks and Praise, and of Joy unspeakable and full of Glory, to eternal Ages!*

Thou art indeed a Prophet, O my dear Redeemer! *thou art of a Truth that Prophet which was to come into the World: A Prophet!* to instruct us in thy Father's Will, and as far as such a Knowledge was necessary for us, to let us into the Knowledge of Things that were to be hereafter, and to teach us Things to come; to acquaint thy People with Things that should come to pass, that after they were come to pass, they might believe that thou wert HE; the very Messiah, or Christ, the Anointed, the holy One of God, the Saviour of the World. Thou art, O Jesus, the true Light, which lighteth every Man that cometh into the World; and it is thro' thee alone, that we can know any thing of
God,

God, as a gracious and faithful Creator !
Thou hast instructed us in all that it was
necessary for us to believe or do, in order
to our present or future Happiness ; and
because our Obedience to thy divine
Laws is absolutely and indispensibly ne-
cessary to our Happiness, thou hast bound
it upon us by the most powerful Sanctions:
by exceeding great and precious Promises,
that by these we might be Partakers of a di-
vine Nature ; and, on the other side, that
knowing the Terror of the Lord, we might
be persuaded to escape the Corruption which
is in the World thro' Lust.

O the Purity and Sublimity of thy
heavenly Doctrine ! Thy Light is perfect,
converting the Soul ; thy Testimony is sure,
making wise the simple ; thy Statutes are
right, rejoicing the Heart ; thy Command-
ment is pure, enlightening the Eyes ; thy
Fear is clean, enduring for ever ; thy judg-
ments are true and righteous altogether !
More to be desired are they than Gold, yea
than much fine Gold ; sweeter also than Honey,
and the Honey-comb. Moreover, by them is
thy Servant taught, and in keeping of them
there is great Reward. How incomparab-
ly preferable is thy Doctrine to all that

ever went before ; purged from the Idolatry and Superstition of the Gentile World, who had *changed the Glory of the incorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping Things.*—Thou hast freed us from the Yoke of Ceremonies and outward Observances, *which the Jews of old were not able to bear.*—Blessed Jesu ! *thy Yoke is easy, and thy Burthen is light : The Law was given by Moses, but Grace and Truth came by Jesus Christ : Life and Immortality were brought to Light by the Gospel.* Here we are *taught the Way of God most perfectly* : We are best instructed in the Nature of God and his Attributes, and the Worship to be paid unto him ; in the Origin and Malignity, the great Danger and Detriment of Sin ; in the only Method of Atonement and Reconciliation, of our being sanctified here, in order to our being justified and glorified hereafter.—Here we are best instructed in all moral and social Virtues ; in the most exact Justice and Equity ; the most exalted and extensive Benevolence and Charity ; and in all Duties relating to ourselves : Humility and Soberness of Mind ;

Mind ; Temperance and Chastity ; the right Government of all our Appetites, Passions, and Affections. We are taught to *lead quiet and peaceable Lives in all Godliness and Honesty*, to pursue after the highest Happiness in *this Life*, to qualify us for the most perfect Happiness in *that which is to come* !--O divine Teacher, thou heavenly Prophet ! thy Doctrine plainly shews itself to come from God ! And yet thou hast been pleased to confirm it by those unexceptionable Attestations **MIRACLES** and **PROPHECIES**. Thou didst supply natural Defects, didst repair accidental Infirmities, didst cure the most malignant and inveterate Diseases, didst subdue the Rage of Devils, didst give Speech to the Dumb, Hearing to the Deaf, Sight to the Blind, Strength to the Impotent, Limbs to the Maimed, nay, Life to the Dead. Surely *none* could do such Miracles except God were with him. —The Accomplishment of the Prophecies, is also an undeniable Proof of thy Mission and Authority ; those that had been delivered aforetime, and also divers others utter'd with thine own divine Mouth : As, thou didst foretel the Treachery

Treachery of *Judas*, and the Cowardice of *Peter*; thine own Crucifixion and Resurrection; thy Ascension, and the Mission of the Holy Ghost; the Destruction of *Jerusalem*, and Rejection of those who were once thy chosen People; the Success of thy Gospel, and the wonderful Increase of the Professors of thy Name, not only *against Flesh and Blood*, but *against Principalities*; *against Powers*, *against the Rulers of the Darkness of this World*, *against spiritual Wickedness in high Places*.—So mightily grew the Word of God, and prevailed!

And to all this, by thy gracious Condescension in assuming our Nature to instruct us, there is further added to illustrate, and exemplify and confirm thy holy Doctrine, a perfect unerring Pattern of a Life *without Blemish and without Spot*, full of Love, and full of Truth.—Our divine Teacher acted not, like the *Pharisees* of old, who used to bind heavy Burthens, and grievous to be born, and lay them on Men's Shoulders, whilst they themselves would not touch them with one of their Fingers; but he was himself a Pattern of the most sublime Virtues, of the most rare
and

and unusual, of the most hard and difficult, and of such Virtues as are of the most common and ordinary, as well as of the most necessary Use throughout the whole Course of our Lives.—Resolve then with thyself, O my Soul, (but resolve in an humble Dependance upon God, and upon the Help and Succour of his Grace) that thou wilt constantly follow the Doctrine and Example of thy dear Redeemer; *and being light in the Lord, thou wilt walk as a Child of Light, knowing that it had been better for thee not to have known the Way of Righteousness, than after thou hast known it, to turn aside from the holy Commandment delivered unto thee.* Embrace and receive, honour and obey him, as the eminently anointed Prophet of the Lord, to teach and guide thee: *Follow him in what he requires and commands thee; follow him in the Example he has left thee, and constantly endeavour to do as he has done:—Follow his Holiness in what he did; follow his Patience in what he suffered: Follow him to his Table, there to contemplate his Life and Sufferings, and to thank him (among other Instances of his Goodness) for his giving us the Knowledge*
of

of Salvation, whereby the Day-spring from on high hath visited us, and given Light to us that sat in Darkness, and in the Shadow of Death, to guide our Feet in the Way of Peace: Follow him in Life; and follow him in Death; and follow him thro' the Grave and Gate of Death, till thou meet with him in Life everlasting, when thou shalt ever be with the Lord, and reign with him for evermore. Amen.

*A Meditation on our Saviour's
Priestly Office.*

LORD, how malignant is the Nature, how terrible the Effects of Sin! What a Transformation does it make in Creatures form'd *after thine own Image and Likeness*? What a dismal and doleful Separation between thee and them? How miserable was the Case of fallen Man! Tho' made holy and *upright* by his Creator, he by his voluntary Transgression, sunk into a corrupt, degenerate and cursed Condition; wherein he was not only depriv'd of the *Image* of God, in which he was created, but liable to the Punishment of his incensed, almighty, vindictive Justice; and in that miserable and
forlorn

forlorn Condition, how could he recover himself from that Abyfs of Misery in which he was plung'd ? Did not Justice, and Truth and Holiness, require that *the Soul that sinneth should die* ? Was it agreeable to the divine Attributes to remit the Punishment without some suitable Satisfaction ?---But who could make such satisfaction ? No one of the human Race ; since *all Flesh has corrupted its Way on the Earth, since all have sinned and fallen short of the Glory of God, and therefore were involv'd in the same Condemnation. No man could redeem his Brother, or give his Life a Ranson for him, for it cost more to redeem one guilty Soul, so that he must let that alone for ever.* But oh ! the unfathomable Depth of almighty and redeeming Love, that could entertain any Thoughts of Salvation for rebellious, sinful, wretched Creatures ! Where *Sin abounded, there Grace did more abound. O the Depth of the Riches both of the Wisdom and Goodness of God ! how unsearchable are his Judgements, and his Ways past finding out !*—Nothing less than infinite Love could suggest the Thought ; nothing but infinite Wisdom, which is *wonderful in Council, and excellent in working,*
could

could contrive the Way ; - nothing but infinite Power could put it in Execution.

Behold, the Son of God *passes by* and sees us polluted in our Blood : He says unto us when we are in our Blood, live ; yea he said unto us, when we were in our Blood live ! He condescends to leave the Glory which he had, before the World was, to become our High Priest and our Sacrifice. He that was holy, harmless, undefiled, separate from Sinners, undertakes to make Reconciliation for the Sins of the People ; and as a Lamb without Blemish and without Spot to give his Life a Ransom for many. He himself bore our Sins in his own Body on the Tree, that we might be redeemed from the Curse of the Law, being made a Curse for us. He is made Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.

Thus God laid Help on one who is mighty : Thus were we redeemed, not with corruptible Things, as Silver and Gold, but with the precious Blood of Christ, the Blood of God ; and therefore if the Blood of Bulls and of Goats sanctified to the purifying of the Flesh, how much more must the Blood of Christ, who, thro' the eternal Spirit, offer'd himself to God, cleanse us from all Unrighteousness ?

O thou who art *called of God an High Priest after the Order of Melchisedeck*, I see in thy eternal Godhead, the Fulness of that Merit which atoned for all our Sins, and purchased for us an Entrance into Life everlasting; and in thy human Nature I see thee capable of being made an Offering for the Sins of the whole World!

It is by this Sacrifice, O my Soul, that thou art put into a Capacity to be an *Heir of Salvation*. It is by this Atonement, that thou art free from all corroding Apprehensions, and continual Uncertainties, whether upon Repentance, *God will turn from his fierce Anger, that we perish not*. By this blessed Sacrifice thou art deliver'd from that Terror which must ever accompany the Dread of Punishment from that God to whom Vengeance belongeth. Thou can'st look upon God, as the Lord God, merciful and gracious, long-suffering, and abundant in Goodness and Truth; keeping Mercy for Thousands, forgiving Iniquity, and Transgression and Sin; who, thro' this Blood of sprinkling which speaketh better Things than that of Abel, will accept thy sincere, tho' imperfect Obedience: For, this blessed High Priest of our Profession, is entred into
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the holy Place with his own Blood, there to appear in the Presence of God, and make Intercession for us. Thus may'st thou, O my Soul, draw near with Boldness, in full Assurance of Faith, thro' this one Mediator, between God and Men, the Man Christ Jesus, knowing that he who poured his Soul as an Offering for thy Sins, still pursues that gracious Design to perfect thy Salvation. He sits at the Right-hand of God, and presents to him that Sacrifice which he made on Earth, for a sweet smelling Savour, in that Nature which he assumed for our Sakes, which was made subject to, and sensible of our Infirmities, and which was in all Points tempted like as we are, yet without Sin, and therefore he knows how to pity and succour them that are tempted; and from the Remembrance of his own Sufferings is prompted to a compassionate Sense of ours; and never ceases, in Virtue of his Blood which was shed for us, to plead our Cause with God, and to interceed powerfully in our Behalf.

By this plenary Sacrifice, by this prevailing Intercession thou art delivered, O my Soul, from the Fear of Death which otherwise would have all thy Life-time subjected

jected thee to Bondage. Thou may'st now look on the Grave, as a Passage only to those blessed Mansions where Christ thy Saviour hath purchas'd thee a *Place*, which he is gone *to prepare for thee*; where he continues to be thy Pattern, thy *Advocate*, and takes Care of thy most important Concerns.

How does the Thoughts of this Sacrifice give *Rest to all those that labour and are heavy laden*? — It is the Source of all our Peace, of all our Comforts; that *Anchor of the Soul, both sure and steadfast*, on which we may safely rely: It is that true *Consolation of Israel*, which fills the devout Christian with a *joy unspeakable and full of Glory*, and with a *Peace which passeth all Understanding*.

I am lost in Admiration and Wonder at this thy great Love towards us, O God of my Salvation: *Who is a God like unto thee that pardoneth Iniquity? He retaineth not his Anger for ever, because he delighteth in Mercy.*

Could it ever enter into the Heart of Man, that thou didst so love the World, as to give thy Son (the Son of thy Love) thy only begotten Son, to the End that all that believe on him should not perish but have everlasting Life.

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Surely

Surely no Words can express, no Thoughts of finite Beings can reach this exalted Instance of God's Love towards Mankind.

Sing O ye Heavens, for the Lord has done it: Shout ye lower Parts of the Earth: Break forth into Singing, ye Mountains, O Forest, and every Tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel.

Tho' the Preaching of Christ crucified be unto the Jews a stumbling Block, and unto the Greeks Foolishness, yet do thou gladly acknowledge, O my Soul, that it is the Power of God, and the Wisdom of God. Resolve with St. Paul, to know nothing so much, as Christ crucified, and to glory in the Cross of Christ. Rejoice in the Lord, joy thou in the God of thy Salvation.

But whilst thou art exulting, O my Soul, on the Greatness of this Salvation, remember that Christ is the Author of it only to them that obey him; to them, who by Continuance in well-doing, seek for Glory, and Honour, and Immortality: Comply with his Conditions, who had an absolute Right to prescribe the Terms on which he would bless thee: Turn thyself according to his gracious Design, from thine Iniquity. Follow Holiness, without which no Man shall see

see the Lord; and denying all Ungodliness and Worldly Lusts; do thou live soberly, righteously, and godly in this present World, looking for that blessed Hope, and the glorious Appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might Redeem us from all Iniquity, and purify unto himself a peculiar People zealous of good Works.

*A Meditation on our Saviour's
Regal Office.*

O Blessed Jesu! *my King and my God!*
I believe that thou art of the Seed of Abraham, and the Son of David, according to the Flesh. Thou art the King of Israel. Thou wert born to be a Light to lighten the Gentiles, as well as to be the Glory of thy People Israel.—O that all the World may join in singing Praise to thee, who art the great King over all the Earth!

Thou wert born King of the Jews, and with a Right and Title to the Throne of David; but by neglecting and avoiding outward earthly Honours, and withdrawing from those who would have made thee King, hast plainly shewn the Emptiness and Vanity of Crowns and Scepters; hast

stamp't a Dignity and Grandeur upon a low Estate, and more especially upon an humble and lowly Mind; hast shewn that thou wert born for spiritual and heavenly Purposes, and that *thy Kingdom is not of this World*. — Thou didst not affect the Pomp and Glory of earthly Courts: When thou took'st on thee to deliver Man, thou didst not abhor the Virgin's Womb; and though thou wast *born a King*, wert content to be born in a Stable; and humble Shepherds were the only Courtiers of mortal Race that came to celebrate the joyful Festival of thy Birth. Some indeed of superior Rank were afterwards drawn to *the Brightness of thy Rising: Wise Men from the East* (directed by Prophecy, and led by a Star) came to enquire after him that was *born King of the Jews*, and there they offered him Gifts, as to a Prophet, Priest, and King. But how soon did the *Kings of the Earth set themselves, and the Rulers take Counsel together against the Lord, and against his Anointed?* One King sought to murder, under the hypocritical Pretence of worshipping, Him that was born *King of the Jews*. In his merciless Fury, the **Lives of a Multitude of innocent Babes**

were

were cruelly destroyed, and, to escape the inhuman Slaughter, thou was *forced to fly into Egypt*.—Another King, in Mockery and Scorn, *array'd thee in Royal Robes, and set thee at nought*. Pilate, the Roman Governor, asked thee, *Art thou a King?* Yet when he had thy Answer, he *delivered thee to be crucified*. And *thine own Nation*, and more immediate Subjects cried out, *We will not have this Man to reign over us, away with him, crucify him*. Thus was he brought *before the King and Rulers of the Earth*; and accused, and condemned, and put to Death as a Malefactor: The barbarous Soldiers, in Mockery and Scorn, insulted the Sovereign of all the World: *They put on him a Scarlet Robe, and when they had platted a Crown of Thorns, they put it on his Head, and a Reed in his Right-hand, and they bowed the Knee before him, and mocked him, saying, Hail! King of the Jews*.

But altho' thou wert, O blessed Jesu, thus ill-treated, *crucified and slain*, thou wert still the happy Conqueror of Sin and Death: *It was not possible that thou shouldst be holden of it*, but with Royal Power thou didst rise to Life again. After thy
Resur-

Resurrection, *all Power was given thee in Heaven and in Earth*: Thou didst in glorious Triumph ascend into Heaven, and there sit down at the right Hand of the Majesty on high, far above all Principality and Power, and Might, and Dominion. Then was thy Regal Power most eminently exerted for the Planting and Propagating thy Church and Kingdom upon Earth.--Thou didst send down thy holy Spirit upon Men naturally weak and fearful, and gavest them Courage boldly to declare what they had seen and heard concerning thee; and didst accompany their Preaching with such miraculous Gifts and heavenly Graces, that tho' they were of themselves unlearned and ignorant, unaquainted with Oratory and Address, they were able to confound the Wisdom of this World, and bring Millions of Souls captive unto the Obedience of Christ. It is by this Power that thou dost enable them to resist unto Blood, and dost at all Times enable thy faithful Followers to be blameless and harmless, the Sons of God, without Rebuke, in the Midst of a crooked and perverse Generation, among whom they shine as Lights in the World.—By thy Grace, they chuse rather to suffer Affliction

Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season, esteeming the Reproach of Christ greater Riches than the Treasures and Kingdoms of the World, and the Glory of them.—It is by the same Grace, that they can even take Pleasure in Infirmities, in Necessities, in Distresses for Christ's Sake : They are filled with Comfort, they are exceeding joyful at all their Tribulation ; they look not at the Things which are seen, but at the Things which are not seen ; having respect unto that Recompence of Reward, which the Lord, the Righteous Judge, shall give unto all that love his Appearing.—It is by this blessed Spirit, that thou art with thy Church always even unto the End of the World ; and hereby it shall ever be securely preserved, insomuch that the Gates of Hell shall not prevail against it. We see already that Nations that knew thee not, who were Strangers to the Covenant of Israel, and without God in the World, have run after thee and glorified thy Name, O thou Holy one of Israel ! And we doubt not but those glorious Promises, shall, in thy due Time, be amply fulfilled, when the Fullness of the Gentiles shall come in ; when the Dominion of our Lord shall reach from Sea to

to Sea, and from the River unto the World's End;—when all Kings shall kneel before him; and all Nations do him Service;—when the Lord shall Jet his Hand a second Time to recover the Remnant of his People, and shall assemble the Outcasts of Israel, and gather together the dispersed of Judah from the four Corners of the Earth;—when the Heathen shall be given to my Lord and Saviour for his Inheritance, and the utmost Parts of the Earth for his Possession.--O thou who art the Head over all Things to thy Church, may thy Kingdom come! Come Lord Jesus, come quickly; let thy Ways be known upon Earth, thy saving Health unto all Nations; that all the Kingdoms of the World becoming the Kingdoms of our Lord and of his Christ, God's Will may be done on Earth, as it is in Heaven.—Hasten that blessed Time, when Men shall beat their Swords into Plough-shares, and their Spears into Prunning-hooks, neither shall they learn War any more, but the Wolf shall dwell with the Lamb, and the Leopard shall lye down with the Kid, and the Calf and the young Lion together, and a little Child shall lead them, and the Cow and the Bear shall feed, their young ones shall lie down together; and the Lion shall eat Straw like
the

*the Ox, and the sucking Child shall play on
the Hole of the Asp, and the weaned Child
shall put his Hand on the Cockatrice Den.
They shall not hurt nor destroy in all God's
holy Mountain ; for the Earth shall be full
of the Lord, as the Waters cover the Sea.
Then shall be Peace upon Earth indeed,
and Good will towards Men : They shall
come to Zion with Songs, and everlasting
Joy upon their Heads ; they shall obtain Joy
and Gladness, and Sorrow and Sighing shall
see away.*

O may thy holy Doctrine take deep
Root in the Hearts of all those who pro-
fess themselves the Subjects of our great
MESSIAH ; and may they all adorn it
in their Life and Conversation ! May we
be all fitted and prepared to meet our King
and our Judge, in that great Day which is
appointed for the general Judgment of all
the Earth ! *When the Son of Man shall come
from Heaven in his Glory, and all his holy
Angels with him, and the Trumpet shall sound
loud enough to awaken the Dead : When
all the little Distinctions among Mortals
shall have no longer Place, but the Rich
and Great, as well as the Poor and Mean,
shall be summoned to appear before the*
H *Judgement*

Judgment Seat of Christ. And it is surely very fit, that he who lived in so mean a Condition, should *come into great Glory*: That he who was *rejected and despised of Men*, should *sit upon his Throne, high exalted in the Air*, and be attended with *mighty Angels*: That he who was condemn'd and arraign'd by the Powers of the World, should have Authority to summon all, *high and low, rich and poor, the Kings of the Earth*, as well as the lowest Slaves, to appear at his Bar, and to receive Sentence at his Mouth.--O tremendous and terrible Day of the Lord! O glorious and august Assembly! How dreadful to all wicked Men, when the Lord shall come to take *Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ*. These shall then be condemned by an irrevocable Sentence, *Depart from me ye cursed into everlasting Fire, prepared for the Devil and his Angels*: How will their *Hearts melt*, and their *Knees then smite together*! How will they call in vain on the *Mountains to fall on them, and the Hills to cover them*? Remorse and Despair will ever prey upon them; they will be given up to *wailing and gnashing of Teeth*, and
not

not be able to obtain so much as one Drop of *Water to cool their Tongues, tormented in the Flame.* They that *would not that Christ should reign over them,* and be willing Subjects of his Kingdom, shall be for ever forced to abide under the Dominion of the Devil, and be subject to his Reign and Tyranny for ever and ever.

But the Righteous shall stand with great Boldness in that Day, secure and happy in His Favour and Protection, who has *put down all opposite Rule and Dominion, and all Authority and Power,* and subdued all his, and their Enemies; Sin, and Death, and Hell. Their Trial is at an End, their *Warfare is accomplish'd,* and now the Time of Recompence and Reward is come; *not for any Works of Righteousness which they have done,* but by the infinite Mercies of God, thro' the abundant Merits of their Redeemer, their Judge, and their King; for whose Sake their imperfect Righteousness shall be accepted and rewarded. Their Redeemer cometh, and his *Reward is with him, and his Work before him.* He will invite them to come unto him, and receive them, to dwell with him in Glory.--*Come ye blessed of my Fath-*

er, inherit the Kingdom prepared for you, from the Foundation of the World: They shall be caught up into the Air, and be for ever with the Lord: They shall be advanced to Thrones, and Crowns, and Kingdoms, to an exalted Happiness, but faintly shadowed out by Descriptions; to an Happiness that Eye hath not seen, nor Ear heard, nor is the Heart of Man able to conceive. No Tongue can utter; no Pen can describe; no Fancy can imagine the Happiness of him, whom God of his unbounded Munificence, delights to honour; but every one so honoured may truly say of that consummate Bliss, as the Queen of Sheba did of Solomon. It was a true Report that I heard of thee in my own Land, and behold the half was not told me.—This Honour have all God's Saints; and none but Saints, none but holy, righteous Persons, are entitled to it; none but such, or at least sincere Penitents, are capable of sharing in the Merits of our blessed Redeemer, and of relishing the Happiness of Heaven: Without Holiness no Man shall see the Lord.—O that we may therefore, in this our Day, know the Things that belong to our Peace, before they are hidden from our Eyes!

*Eyes ! O that Men were wise, that they understood this, that they would consider their latter End !—*But whatever others do, let it be thy Care and Business O my Soul, to secure an happy Eternity ! *Put on the whole Armour of God*, that thou may'st fight valiantly under Christ's Banner ; own that great Lawgiver, who is able to save and to destroy, for thy Sovereign Lord and King ; and let no other Lord have Rule over thee. Be not cheated out of a certain Inheritance, an everlasting Kingdom in Heaven, with the vain deceitful Prospect of any Kind of Happiness upon Earth : Be not seduced with Names, and Sounds, and Shadows : Let nothing short of substantial everlasting Happiness engross thy Views, and Hopes, and Cares. *Look not at the Things which are seen, and are temporal, but at the Things which are not seen, and are eternal*, knowing that thou mayst, if thou wilt, be more than Conqueror thro' him that loved us.

O blessed *Messiah*, grant that I may ever seek first the Kingdom of God, and his Righteousness, and willingly submit to his Pleasure, and to whatever else shall be added thereunto.—Lord, let nothing be added

that may draw my Heart from thee, or be the Occasion of Disloyalty and Rebellion against my Saviour and my King. Make me ever to *bate Sin with a perfect Hatred*, and do thou enable me to *cast down every Imagination that exalteth itself against the Knowledge of God, and to bring into Captivity every Thought to the Obedience of Christ*; going forth conquering and to conquer, to pull down the strong Holds, and to destroy the Dominion of Satan, and set up the Kingdom of Jesus in my Heart. Do thou ever rule and reign there, and thou only; and let me be wholly and only thine. Thou art of Right my Lord and my King, O let it ever be my Choice, and Desire, and Delight; let me ever esteem it my highest Honour and Happiness to have it so, and to behave myself as thy dutiful Subject and devoted Servant: So that neither *Tribulation nor Distress, nor Persecution, nor Famine, nor Peril, nor Sword, nor Death, nor Life, nor Angels nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height nor Depth, nor any other Creature, may be able to separate me from the Love of God, which is in Christ Jesus our Lord.* Amen.



*A Short Form of Self-Examination, which
may be very fitly used on the Morning
we receive the HOLY SACRAMENT.*

HAVE I taken due Care to inform myself aright of the Nature and Ends of that holy Sacrament, which I am about to receive? Do I consider it as an holy Rite of Christ's own Appointment, to commemorate the infinite Love of our Saviour in dying for us, and the innumerable Benefits which by his precious Blood-shedding he has obtained to us? Have I duely reflected, upon the intolerable Misery which would have been my Portion, without the Merits of his Sacrifice? Am I duely thankful, that I am thereby not only delivered *from the Wrath to come*, but also made an Heir of *an Inheritance incorruptible and undefiled, of an eternal Weight of Glory*? And do I feel my Heart affected with becoming Sentiments of Love, and Joy, and Gratitude, at the infinite Goodness of God the Father, in giving up his Son, *his only begotten Son*, that we might *not perish, but have eternal Life*; and at the incomparable Love and amazing Con-

descension of God the Son, who for us Men, and for our Salvation, was pleased to humble *himself to Death, even the Death of the Cross?* And have I so just, so thankful a Remembrance of this invaluable Mercy, as to be always ready to offer up Thanks and Praise for the unspeakable Advantages which accrue to us thereby.

Am I sensible, that one of the chief Ends for which this divine Banquet was instituted, and in which the Love of Christ is so plainly displayed, was to beget, to nourish, and to encrease Brotherly Love; to imprint in my Heart the great Necessity which lies upon Christians to walk—with all Lowliness and Meekness, with long-suffering, forbearing one another in Love, endeavouring to keep the Unity of the Spirit in the Bond of Peace? Am I resolved to do Good to all Men, but especially unto them that are of the Household of Faith, and to demonstrate that I am Christ's Disciple, by taking all Occasions to do them Service, and by forgiving mine Enemies, even the most inveterate and implacable?

Have I thoroughly considered what ungreatful Returns I have made, in breaking so often thro' the Commands of so good,

so merciful a Master; Commands so just, so excellent in their Nature, and so easy to be observed? Am I convinced that his Design in coming into the World was not to save me, if I obstinately continued in Sin, but to *redeem me from all Iniquity*, and to make me *zealous of good Works*? And therefore that his Sacrifice will stand me in no stead, if I co-operate not with his Design to *bless me*, by *turning myself from all Iniquity*? That, on the contrary, if after the vast Obligations I lie under, and the powerful Motives he furnishes me with, I continue *in Sin*, I shall be entirely *speechless* at the Day of Judgment. and my Condemnation shall be the greater? Am I then resolv'd, thro' the Grace of God, to amend my Life, and to *live soberly, righteously, and godly in this present World*; to *put off*, concerning the former Conversation, the old Man, which is corrupt according to the deceitful Lusts, and be renewed in the Spirit of my Mind, labouring daily to *put on the new Man*, which after God is created in Righteousness and true Holiness? And since by coming to the Lord's Table, I solemnly and publickly profess, that I look upon Jesus Christ as my Lord
and

and Master, and do there enter into Covenant with him; am I fully resolved to comply with my Engagements, in serving him diligently and faithfully all the Days of my Life?

A Prayer on the Morning we communicate, which may be added to our other Devotions.

I Come to thee, O my God (*from whom* are the Preparations of the Heart, and the Dispositions of our Minds for thy Worship and Service) to implore thy Grace and Assistance in the great Duty I am this Day to perform. Fit me, O Lord, by an hearty Gratitude towards my Saviour, by a firm Reliance on his Sufferings, by a sincere Love towards my Brethren, by deep Contrition for my Sins, and by a sincere Resolution of a better Course, to approach thine Altar. Accept of the Expiation which thy Son has made of all my Transgressions by the Sacrifice of himself, as of a *Lamb without Blemish and without Spot*. Let the Remembrance of my Sins, and of his Bitter Sufferings for them, pierce my very Heart; and engage me for ever to love and serve him,

who

who laid down his Life for me.—*Cleanse me, O Lord, from all Filthiness of Flesh and Spirit; that I may be a meet Guest for thy Holy Table, and a real Partaker of those Blessings and Benefits, which are represented in the Sacrament of Christ's Body and Blood. Strengthen O Lord, all good Resolutions in me: Enable me by thy Grace, faithfully to perform the Conditions of that Covenant which I made in Baptism, and intend to renew in the holy Sacrament, by dedicating myself intirely and for ever, to the Service of my blessed Redeemer, who has loved me, and washed me from my Sins in his own Blood. To him be Glory for ever, Amen.*

DIRECTIONS.

WHEN the Sermon is ended, let us endeavour to compose our Thoughts, and raise our Affections to a devout Attendance on the succeeding sacramental Service. The Numbers that depart out of the Church, may suggest to us a melancholy Reflection upon the Neglect and Contempt, that is thereby thrown upon the Ordinance of our Lord and Master. How unaccountable it is for the Disciples of Jesus Christ to think that he will be pleased with our hearing a Sermon (the least Part, or much, if any Part at all, of Christian Worship) whilst we live in the habitual Neglect of this most solemn Act of our holy Religion.

A Prayer to dispose our Minds for the Devout Celebration of the Lord's Supper, which may be used, if Time permit, in the Interval between the Sermon and the Communion-Service.

ALMIGHTY God, by whose Bounty and Goodness I have now an Opportunity offered me of approaching the Table, and of pleading before thee, the prevailing Merits of the Death and Passion of thy Son Jesus Christ ; assist me, O Lord with thy Holy Spirit in the great Duty and Service I am about to perform. Grant that nothing, during all the Time of this holy Action, may make me unmindful of that Reverence and Respect which I owe unto thy Divine Majesty, or that Attention which becomes the Celebration of these holy Mysteries. Fill my Heart with such an Awe of thy Presence, as may fix my wandering Thoughts compose my disorderly Affections, and stir up my faint and cold desires, that I may feel the Power, and taste the Sweetness of this Divine Banquet.

Grant that I may have such a Sense of my Redeemer's Sufferings, as may fill my Soul with Love and Gratitude towards

Him,

Him, for those inestimable Benefits he has purchased for me ; that I may have such a Sight of my Sin, which occasioned all his Sorrows, as heartily to bewail and detest them ; such a Faith in that full, perfect Oblation and Satisfaction made upon the Cross for the Sins of the World, as may qualify me for thy Mercy, and render thee gracious and propitious to me, a miserable Sinner ; such a Conviction of my own Weakness and Insufficiency, as may procure thy gracious Aid and Assistance ; such longing Desires of being made conformable to thy holy Will and Pleasure, as may transform me into thy Divine Image, and fix me to continue thy faithful Servant, all the remaining Days of my Life, thro' the Merits of Jesus Christ my Saviour. *Amen.*

DIRECTIONS.

*When the Offertory begins, the devout Communicant may be profitably employed in short Meditations and Aspirations, suitable to some of the Passages of Scripture then read, especially such as at that Time most affect him : As for Example, Let your Light so shine before Men, &c.--“Blessed Jesu ! thou art the Light of the World ;--O that the whole World were guided by that
“ bright*

“ bright shining Light !—Grant that I may ever
 “ follow the *Light* of thy *Doctrine* and *Example*.
 “—O that I may abominate all *Pride* and *vain*
 “ *Glory* and *Ostentation*, and all *Thoughts* of
 “ doing any Thing, with even the most distant
 “ View, to obtain the *Praise* of *Men* ! —But
 “, may I never be ashamed to be *seen* of *Men*,
 “ where public Duties are required ; wherever
 “ there may be *Occasion* to *do good* ; where
 “ my *Example* may be useful to others, and I
 “ may be instrumental in leading them to *glorify*
 “ *our Father which is in Heaven*.”

A Prayer at the Offering of our Alms.

LORD, all Things come of thee, and of
 thine own do I give unto thee : I desire
 to honour the Lord with my Substance, and
 with every Part of my Increase. Lord par-
 don all my sinful and vain Expences, and
 grant that for the future I may ever con-
 sider myself as a Steward of those good
 Things which thou hast given me. And
 O let me behave as one that must give an
 Account, and of whom it is required that he
 be found faithful ! Grant that what I dis-
 pose of to charitable Uses, may be ever
 given with right Intention and single Eye
 with an open Hand and chearful Heart
 in a due Proportion to my Substance and
 Fortune in the World.—And do thou

ble

Suitable to the Lord's Supper. 87

blefs my Basket and my Store, and blefs me O Lord, in the temperate Use and prudent Enjoyment thereof. Accept my Thanks and Praise that thou hast enabled me to relieve the Wants of others, and hast graciously inclined me so to do, and to give with a dutiful Regard to thee.-- O that my Alms, and the Alms of all thy Servants here assembled, together with our Prayers, may come up for a Memorial before thee!—O that the Lord may be pleased to accept of what we do for his Sake, and for the Relief of his poor Members, as done unto himself!--Blessed Jesu ! thou didst not disdain the humble Offering of the poor Widow ; nay, thou didst prefer it before all the costly Offerings of the Rich.—O purify our Hearts, and accept the Offerings of our Hands, not for any Worthiness in us or them, but for thy own Righteousness Sake, for thou alone art worthy !

If you are poor, and have no Alms to give, say

THANKS be to God, who favourably receiveth charitable Desires, where there is no Power to do more ; who if there be but a willing Mind, will accept it

it according to that *a Man bath, and not according to that he bath not.*—Give Grace O Lord, to them that are *Rich in this World, to do good, to be Rich in good Works, ready to distribute, willing to Communicate,* and do thou reward them an *Hundred fold into their Bosom.*—May we that stand in need and partake of their Liberality, be thoroughly thankful, for the same: May we be content with our Condition, and place our whole Dependance upon thee our God, who *made the Rich and the Poor, and careth for both alike.*—

D I R E C T I O N S.

When the General Confession is repeated, let us take Care that our Hearts correspond with our Professions. Let us recollect the Sins we have been guilty of;—their several Aggravations;—as sinning against the frequent Admonitions of Conscience; perhaps after repeated Vows, and Promises of Amendment, made to God privately, and in this sacred Place, &c.—For indeed, if the Confession of our Sins be not attended with sincere Compunction of Heart, and with real Purpose of Reformation, it will be only like sounding Brass or a tinckling Cymbal, and will therefore profit us nothing.

The Exhortation and Sentences after the Absolution, may be easily applied to a devotional Use,

Use, turning them into Prayers, if they be read (as the Bishop of Sodor and Man advises they should be) with great Deliberation, “ that the
 “ People may have Time to reflect upon them,—
 “ and to apply them every one to the Comfort of his
 “ own Soul, and to the Prevention of all unrea-
 “ sonable Fears and Doubts of God's gracious
 “ Pardon and Acceptance.” As for Example:
 So God loved the World, that he gave his only be-
 gotten Son, that all who believe in him should not
 perish, but have everlasting Life.—“ No greater
 “ Evidence of thy Love, O Lord can be desired
 “ than the Sacrifice of thy Son ; O ! qualify
 “ my Soul to receive the Benefit of it, by a
 “ firm and immoveable Faith in the Merits of
 “ his Death ; that may escape those Punish-
 “ ments my Sins deserve, and obtain that Sal-
 “ vation thou hast graciously promised.”—Or
 thus—“ I believe ; Lord increase my Faith, that
 “ I may ever love and obey thee, who hadst such
 “ Love and Concern for me, to save me from
 “ perishing.”

When the Minister breaks the Bread, let us re-
 member how shamefully the blessed Body of our
 Lord was torn upon the Cross ; and when he
 takes the Cup, let us remember with what Tor-
 ment and Ignominy his sacred Blood was there
 likewise spilt. And let us remember farther, that
 it was for our Sins that he suffered these bitter
 and ignominious Things:—What Effect such a
 Remembrance ought to produce, I have already
 considered in the foregoing Friendly Call, p. 10 to
 which for Brevity Sake, I must refer the Reader.

I Have inserted a variety of Prayers, (before and after receiving the Holy Elements) that the Reader who has Need of such Helps, may employ his whole Time profitably and devoutly, when there are large numbers of Communicants to receive. When the Congregation is small, his own Discretion must tell him which is proper to be used, and which omitted.—But let me admonish him not to suffer the above, or any other private Devotions, to interrupt or take from the Attention so justly and preferably due to those of the Church, for these are intended only during the Time of distributing the Elements, and must be immediately broke off, when the Priest returns to the Lord's Table.

A Commemorative Meditation on our Saviour's sufferings.

ASSIST me, O blessed Jesus, whilst I contemplate thy extreme Sufferings. Open thou mine Eyes, that I may have a full Perception, and a just Admiration, and a lasting Impression made upon mine Heart: and that I may be so affected with a View of them, as may enable me to comprehend with all Saints what is the Breadth and Length, and Depth and Height of thy Love; and earnestly to pursue those
great

great Ends which thou didst propose to thyself in undergoing so much Misery and Torment.

I remember O my Saviour, that when thou wert *in the Form of God thou madest thyself of no Reputation, and tookest on thee the Form of a Servant!* and that instead of being treated as the *Son of God*, thou wast not treated with that common Humanity, which is due to the least of the *Sons of Men!* — Tho' thou wert Innocence itself, and *didst no Sin, neither was Guile found in thy Mouth; yet wast thou despised and rejected of Men:* Thy Virtues were reckoned as Crimes; and for thy Courtesy and Humility, wast thou accounted a *Glutton and a Wine-bibber, a Friend of Publicans and Sinners!* Tho' all the Prophecies concerning the Messias were fulfilled in thee, and all the Characters of Place, Time, and Person, did fully agree to what was foretold by the Prophets; tho' thy Doctrine was as becoming the Son of God to reveal, as the Sons of Men to receive: yet, (O thou Truth itself!) thou wast branded with the opprobrious Title of a *Deceiver and Perverter of the People.* — Tho' thy Miracles loudly proclaimed the *Truth of*

thy divine Mission, and were so publicly performed that their Reality could not be denied ; yet in order to take off the Force of that evidence, thou wast accounted a *Magician*; and absurdly, as well as Blasphemously supposed to *cast out Devils, thro' Beelzebub the Prince of the Devils*, (as if *Satan* could *cast out Satan* ; as if the Devil could so mistake his Interest, as to lend his Arms to destroy his own Kingdom!) —Thou camest *unto thine own, and thine own received thee not* ; to thine own Creatures, and they did not acknowledge their Maker ! to thine own Kindred, and they esteemed thee not !—Tho' *the Foxes have Holes, and the Birds of the Air have Nests*, nay tho' the *Earth was thine, and the Fulness thereof*, thou hadst *not where to lay thine Head*. I remember that thy *Soul was sorrowful even unto Death*, and that thou didst *sweat as it were great Drops of Blood* : How terrible must be thine Agony!--I remember how thou wast treacherously apprehended, and bound as the vilest Malefactor ; betray'd by one of thine own Disciples, deny'd by another, and forsook by all ; *set at nought by Herod and his Men of War* ; ignominiously haled before the Tribunal
of

of *Annas, Caiaphas, and Pilate*; scourged ! blindfolded ! buffeted ! spit upon ! and hadst even a Murtherer set in Competition with, nay preferr'd before thee ! I see thee condemn'd by Clamour and Malice, when even the Judge himself had confessed thee Innocent.—I see thee, O King of Heaven, *crowned with Thorns*, oppressed with the Weight of thine own Cross, and put to a most ignominious and cruel Death ; placed between two Thieves ; *numbered with the Transgressors*, and loaded, amidst the most bitter Sufferings, with the Taunts and Insults of a vile abandon'd Populace : who (instead of showing that common Compassion which the most flagitious have a Sort of Right to, when brought to suffer the *Reward of their evil Deeds*) continued to *persecute thee whom God had smitten*, and by the most desperate Wickedness, and the most unheard of Cruelty, *talked to the Grief of thee whom He had wounded*.—*They wagged their Heads, and reviled thee, hanging on the Cross !*

Never surely, was spotless Innocence so basely aspersed ! Never was transcendent Goodness so unreasonably abused ! Never was Majestic Greatness so daringly and def-

despitefully affronted ! Justly thou mightest have exclaimed : *I am the Man that have seen Afflictions by the Rod of God's Wrath. Is it Nothing to you, all ye that pass by, Behold and see, if there be any Sorrow like unto my Sorrow, wherewith the Lord has afflicted me in the Day of his fierce Anger?*

What then had thou done, thou meek Lamb of God to be thus made a *Spectacle to the World, to Angels, and to Men?* What hadst thou deserved, thou Saviour of Mankind, to be thus cruelly treated, even by thine own Country-men ; to be thus *wounded in the House of thy Friends?* What was thy Crime, and the Cause of all thy Pains ? Why didst thou *give thy Back to the Smilers, and thy Cheeks to them that plucked off the Hair?* Why didst thou *not hide thy Face from Shame and Spitting?* Why was thou extended on the cursed Tree for the Space of three long long Hours, at last expiring as the vilest Malefactor ?—*Thou hadst done nothing amiss.* Thou wast cut off, but not for thyself ; not for any Demerit or Fault of thine ;—not for thyself, in Regard of any Benefit thou couldst receive thereby. But the Sins of Mankind, were the only Cause : *The Lord laid on thee*

thee the Iniquity of us all : Thou hast born our Grievs, and carried our Sorrows ; thou wast wounded for our Transgressions, and bruised for our Iniquities : The Chastisement of our Peace was upon thee, and with thy Stripes we were healed.—Was there ever any Sorrow like that which my Lord and my God endured for me ? Was there any Love like the Love which my Lord and my God has shewed to me ? I contemplate with Wonder, I adore from the Bottom of my Heart, this unutterable Prodigy of Condescension and Mercy. Why cannot I, Lord, love thee again with an unbounded Love, and shew the Sincerity of this Love, by a constant and uniform Obedience to all thy Laws ; by *daily denying myself, and taking my Cross* ; by living only to thee ; by *cleansing myself from all Filthiness both of Flesh and Spirit, perfecting Holiness in the Fear of God* ?

II.

All this thou didst suffer, O blessed Jesus, of thy own Free-Will and Choice ; for thou hadst *Legions of Angels* ready to rescue thee, if this had been thy Pleasure. But by willingly undergoing so vile a Death, so full of Pain and Shame, thou hast

thou hast given us a Pattern of submitting to the sharpest Sufferings, especially for the Sake of divine Truth. By *humbling thyself*, when thou wast *Lord of all*, to a sorrowful Life and bitter Death; enduring Scorn and Shame and Pain, with perfect Patience and Submission, without expressing any Resentment either against God or Man; thou hast taught us how to *suffer according to the Will of God*, and how we may truly exalt ourselves.--By forgiving, and praying for all that contributed to thy Sufferings--thou hast taught us how to behave ourselves towards our most malicious Enemies. Thy afflictive Life and Death, *O Son of God, in whom* yet thy divine Father was *well pleased*, has given us a full Proof that they who are most Miserable here, may be most of all, in his Favour; and that worldly Ease and Prosperity are no Tokens of his Love towards us. As the Principal End of thy Death was to be a Sacrifice for the Sins of Men; so may I make it my principal Care not to lose the Benefit thereof, for want of a proper Application. And may these Considerations teach me to cherish in my Heart such an Esteem and Love for thee who

who hast done and suffered so much for my Sake, as may prevail against all my Desires and Affections here below.

May thy profound Humility, thy unwearied Patience, thy Lamb-like Meekness, thy immaculate Innocence, thy invincible Courage, thy intire Resignation, thy compassionate Love of Souls, thy perfect Charity to thy Enemies *be for ever before my Eyes!* may I tread in thy Steps, and conform myself to thy Image: That having made thee the Object of my Imitation upon Earth, I may be called to glorify and praise thee in Heaven, with Angels, Archangels, and all the Saints departed in thy Faith and Fear. *Amen.*

A Meditation on these Words: Do this in Remembrance of me, *which may be also used if Time will permit.*

AND is it likely, is it possible, O blessed Lord, that I should forget thee? Thee, so great a Benefactor to Mankind? Thee, so affectionate a Friend and Lover of Souls? Is it possible, that I should ever forget thee; I, who receive all the Benefits of thine Agony and bloody Sweat, of
K thy

thy Cross and Passion, of thy precious Death and Burial, of thy most glorious Resurrection and Ascension, and most prevalent Intercession?—It is, alas, too possible; [my continual Transgressions too sadly publish it, and my present Stupidity and Indevotion do too evidently declare it!] Yet praised be thy Wisdom, who hast taken Care to bring thy *great Goodness* often to our *Remembrance* by the Return of this heavenly Feast; that our Thankfulness may be often rewarded; lest Length of Time should obliterate the Memory of thy wonderful Charity to us miserable Sinners. Thou still dost present thyself before us hanging upon the Cross, thy Body torn and rent with Wounds, and thy precious Blood gushing out plentifully from thy Side, to put us in Mind how much thou hast suffered for us, thou who art not present to our Senses mightest always be so to our Understanding.—Thus thou art *evidently set forth before our Eyes* as *crucified* among us. O that I could behold these lively Emblems with the same Affection, with which I should have been moved, had I been a mournful Spectator of the dismal Tragedy itself.

itself!—When thou didst suffer, *the Rocks* were *rent* in funder; and must not my Heart be *as hard as a Piece of the nether Mill-Stone*, not to be mollified at the Consideration of these Sufferings?

II.

If those who out of an heroic Principle of Patriotism, have exposed themselves to all the Miseries, and Hardships, and Adversities of human Life, and have redeemed the Lives of Thousands with the generous Loss of their own, deserve to have their Names mentioned with Honour, and their Memories held dear by their Countrymen; surely thine, O blessed Jesus, *ought to be had in everlasting Remembrance*. For how trifling are the Services of the best Men, compared with the unspeakable Advantages we receive from thee?—The greatest Heroes could only defend their Country from some temporal Evil; and perhaps (thro' the manifold Changes and Chances of this World) only suspend it for a while: But thou, O blessed Saviour, hast *wrought eternal Redemption for us!* The happier Effects of thy Death are always fresh, always prevailing; and are not limited to the Time of thy Sufferings, but extend to *all Generations*.

III.

Blessed God, and Saviour of Mankind, what shall I render unto thee, for such mighty Love, for such inestimable Benefits as thou hast purchased for, and art ready to confer upon me? *What shall I say unto thee, O thou Preserver of Men! O thou Lover of Souls!* now that I am going to approach thy holy Table; there to commemorate this great Love of thine to us, and to partake of those invaluable Blessings, which by thy precious Blood-shedding thou hast obtained for us? — *How wonderful are thy Doings towards the Children of Men!* Thou wert pleased to be made miserable, that we might be made happy; *poor*, that we might be *enrich'd*! Thou feltest the Smart, but we receive the Ease; Thou the Sufferings, but we the Mercy; Thou the Stripes, but we the Comfort; Thou the Thorns, but we shall have the Crown; Thou paidst the Price, but we get the Purchase. By thy Death we live! By thy Blood we are cleansed! — *What shall I render unto thee, my Lord, for all thy Benefits towards me? — I am not worthy of the least of all thy Mercies.*

The following Prayer for God's Acceptance of our Service, may be used, if Time will permit, just before approaching the Lord's Table.

O Lord, our Father, and most gracious God, whose Name is from everlasting, look down from Heaven, from the Habitation of thy Holiness and of thy Glory, in Mercy upon us here assembled to make a solemn Memorial of the Death and Passion of thy Son, according to his Institution, and in Obedience to his Command. Grant that no Defect in any of us may hinder us from partaking of the Benefits of that one perfect Sacrifice, Oblation, and Satisfaction once made upon the Cross for the Sins of the whole World, which is here represented and commemorated before thee. We beseech thee *not to remember against us former Iniquities*, but *to behold the Face of thine Anointed*, and for his Sake to *turn from the Fierceness of thine Anger towards us*. Send thy holy Spirit into our Hearts, to cleanse and sanctify us throughout in Soul and Body, that together with these consecrated Elements of Bread and Wine now offered unto thee, we (*who*

wait for thy loving Kindness, O Lord, in the Midst of thy Temple) may receive those inward Graces and Blessings they were appointed to convey, and be washed *in that Fountain*, which thou hast *opened for Sin and Uncleanness*. Behold, we put our Confidence in thy Mercy, let us never be confounded.

Thou art, O blessed Jesu! *the true living and Life-giving Bread which came down from Heaven*: O may we so eat of this Bread, may we so partake of *the Fruits of thy Passion*, as to *live for ever*!

O blessed Spirit of Grace, repair our Weaknesses, subdue our evil Inclinations, confirm our Repentance, enliven our Gratitude; *dwell in our Hearts by Faith*, enlarge our *Hopes*, increase our *Charity*: Accept our humble and sincere, tho' imperfect and unworthy Service; *make Intercession for us, and seal us unto the Day of Redemption*! — O let us continue thine for ever, and daily increase in all holy Graces more and more, until we come to thine everlasting Kingdom, thro' Jesus Christ our blessed Lord and Saviour!
Amen.

IN the Multitude of thy Mercies will I go unto the Altar of God, even unto the God of my Joy and Gladness.—If thou, Lord, shouldst be extreme to mark what is amiss, who may abide it? but with the Lord there is Mercy and plentiful Redemption.—*Cloath me O Lord, in the Wedding-Garment, and grant that Jesus Christ, (whose Death I do now thankfully commemorate, and whose Body I desire rightly to consider and discern, in the holy Sacrament,) may be unto me Wisdom and Righteousness, and Sanctification, and Redemption.*

HERE follows a variety of Sentences, that the Communicant may select those which he likes best; but by no Means with any View that he should use them all, if Time does not conveniently permit: And I give this Caution, because I have observed some People to stay an unreasonable Time at the Table after they have received, (I suppose to go thro' all the Forms of Prayer mentioned in the Book, which they have in their Hands) to the great Inconvenience of other Communicants, and the Interruption of the Service.

Ejaculations at the Lord's Table.

O Blessed Jesu ! in the Bread broken I behold thy Body torn with Whips, and Thorns, and Nails ; and in the Wine poured out, thy precious Blood shed for my Sins !

By thine Agony and bloody Sweat, by thy Cross and Passion, and by thy precious Death, good Lord deliver me ; be merciful to my Unrighteousness, and my Sins, and my Iniquities do thou remember no more.

O Lamb of God, who takest away the Sins of the World, my Soul truly waiteth upon thee, for of thee cometh my Salvation.

I am not worthy to eat of the Crumbs which fall from my Master's Table.

Christ has loved us, and gave himself for us, an Offering and a Sacrifice to God for a sweet smelling Savour.

Greater Love hath no Mān than this, that a Man lay down his Life for his Friend ;— But God commended his Love towards us, in that whilst we were yet Sinners Christ died for us. For, we were not redeemed with corruptible Things as Silver and Gold, but with the precious Blood of Christ, as of a Lamb without Blemish and without Spot.

At

At receiving of the Bread.*

I Eat this Bread, my Lord and my God, in Remembrance of thy wonderful Love towards Mankind, and with an entire Trust in the Merits of thy Death. I desire to *thank thee with an unfeigned Heart, for thou art good, and thy Mercy endureth for ever.* Make me a Partaker of the Virtue of thy crucified Body, and grant that I may *crucify the Flesh, with its Affections and Lusts.*

At receiving of the Cup.*

I Will receive the Cup of Salvation, and call upon and praise the Name of the Lord.

I drink this Cup, Lord, in a thankful Commemoration of thy *Blood shed for the Remission of Sins;—of the new Covenant in thy Blood,*—the Covenant of Mercy thereby purchased and sealed and assured to us.

Blessed be God who is rich in Mercy, for giving us this Covenant of Peace— for justifying us freely by his Grace, thro' the Redemption that is in Christ Jesus.

* Mind here fervently (but silently) to join with the Priest, when he addresses you in those pathetic Words, *The Body of our Lord, &c. The Blood of our Lord, &c.*

As God is faithful, so may I be faithful in his Covenant!

May the Blood of Christ, who thro' the eternal Spirit offered himself without Spot to God, purge my Conscience from dead Works to serve the living God.

O Lord I beseech thee deliver my Soul; let me be washed and cleansed in the Blood of the Lamb, which was slain from the Foundation of the World.

We that were afar off, are made nigh by the Blood of Christ.

Thanks be unto God, for his unspeakable Gift, in sending his Son into the World; in whom we have Redemption thro' his Blood, even the Forgiveness of our Sins; according to the exceeding Riches of his Grace.

It pleased the Father that in him should all Fulness dwell; and having made Peace thro' the Blood of his Cross, by him to reconcile all Things unto Himself.

Let us give Thanks unto the Father, who hath made us meet to be Partakers of the Inheritance of the Saints in Light; who hath delivered us from the Power of Darkeness, and hath translated us into the Kingdom of his dear Son.

*In this was manifested the Love of God to-
wards*

wards us, because that God sent his only begotten Son into the World, that we might live thro' him. Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins.

Therefore shall every good Man speak of thy Praise without ceasing: O my God! I will give Thanks unto thee for ever.

Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.

Unto him that loved us, and washed us from our Sins in his own Blood (for thou hast redeemed us to God by thy Blood, out of every Kindred and Tongue, and People, and Nation!) and has made us Kings and Priests unto God and his Father, to him be Glory and Dominion for ever and ever. Amen.

A Thanksgiving-Prayer when you are returned to your Pew.

I Praise and glorify thy Name O most merciful Saviour, for this signal Favour of admitting me to thy holy Table, to commemorate thy Death, and receive the Pledges of thy Love. Altho' I am unworthy of the least of thy Mercies, thou hast abundantly satisfied me with the Fat-
ness

ness of thine House, and thou hast made me drink of the River of Pleasures ; therefore in the Midst of the Congregation will I praise thee : I will pay my Vows before them that fear thee.—O how plentiful is thy Goodness which thou hast laid up for them that fear thee, and put their Trust in thee !—O how amiable are thy Tabernacles O Lord of Hosts : A Day in thy Courts is better than a Thousand ; Blessed are they that dwell in thy House.—Lord it is good for us to be here.—Bless the Lord, O my Soul, and all that is within me bless his holy Name : Bless the Lord, O my Soul, and forget not all his Benefits ; who forgiveth all thine Iniquities, who healeth all thy Diseases : Who redeemeth thy Life from Destruction, who crowneth thee with loving Kindness and tender Mercies : Who satisfieth thy Mouth with good Things.—As long as I live will I magnify thee in this Manner, and lift up my Hands in thy Name. Thou art my God, and I will thank thee, thou art my God, and I will praise thee. I will love thee, O Lord, my Strength and my Salvation ; I will bless thee, and speak good of thy Name.

I have now remembered thy Death : O grant that by the Power thereof, the World may be crucified unto me, and I unto the

the World. Imprint in my Mind such a lively Sense of thy Sufferings, that I may never crucify thee afresh, and put thee to an open shame, by relapsing into Sin. O let it never have Dominion over me! Behold I present unto thee my Body and Soul, for a living, holy, and acceptable Sacrifice, which is my reasonable Service. Accept this Offering which I make in thy Dwelling with great Gladness, absolutely and without the least Reserve. Strengthen my Resolution to be faithful unto Death. Let me be renewed in the Spirit of my Mind, and abound in every good Work; so that going from Strength to Strength, I may at last overcome the World; and having loved and served, and followed thee, without seeing thee, I may be with thee (according to thine own Prayer) where thou art, to behold thy Glory; and with the Multitude of Heavenly Hosts, and the Spirits of just Men made perfect, may ascribe Blessing and Honour, and Glory and Power unto him that sitteth upon the Throne, and unto the Lamb for ever, and ever. Amen.



This

This is now a proper Season to be mindful of the Wants and Necessities of our Brethren ; and we cannot better exercise our Charity than by recommending the whole State of Mankind to the Mercy and Goodness of God ; and by interceding with him, for a Supply of whatever they shall stand in Need of.

A Prayer for the whole State of Mankind.

O God, who art loving unto every Man, and whose Mercy is over all thy Works, accept my Supplications, Prayers, and Intercessions which I make for all Men, in Obedience to thy Commands, and as a Testimony of my Charity towards them. Enlarge the Borders of thy Sanctuary, that the Heathen may fear thy Name : Give thy Son the Heathen for his Inheritance, and the utmost Parts of the Earth for his Possession. O that the Heathen might know thee, and the People who have not called upon thy Name. May the Gentiles see thy Righteousness, and all Kings thy Glory. That all the Earth may look unto thee and be saved, for thou art God, and there is none else.

Take away the stony Heart out of the Flesh
of

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of thy ancient, and once beloved People the Jews, and give them an Heart of Flesh. Take away the Vail from off their Hearts. Remove their Unbelief, by leading them from Moses to Christ ; from the Types to the Things typified.

In a more special Manner I pray thee to bless that Church which thou hast gathered from among the Heathens, the holy Catholick Church ; O be favourable unto Sion, build thou the Walls of Jerusalem. Sanctify and cleanse it by thy Word, that it may become a glorious Church, not having Spot or Wrinkle, or any such Thing, but that it may be holy and without Blemish. Give Grace to all Christians seriously to lay to Heart the great Sin of Division and Schism: Take away all Hatred and Prejudice, and whatsoever else may hinder us from Godly Union and Concord, that as there is *but one Body and one Spirit, and one Hope of our Calling ; one Lord, one Faith, one Baptism, one God and Father of all ;* so we may in thy good Time, be all as the first Christians were, of *one Heart and of one Soul, and may with one Mind and one Mouth glorify thee the Father of our Lord Jesus Christ, the Prince of Peace.*—
[*O

[* O let not this Holy Sacrament be any longer the Occasion of Animosities and Persecutions among the Professors of the Gospel of thy Son ; but may it be the Means of putting away all Hatred, Variance and Discord, and of uniting all his Followers in the strictest Bonds of Friendship and Love, according to the original Design of this Institution.]

Have Mercy upon the sound Part of the Church, which thou hast planted among us, and graciously preserved hitherto against the Rage and Malice of all her Enemies. Perfect whatever is wanting in her, and make her *a Praise among all People of the Earth*: Let not *the Gates of Hell prevail against her*, but continue her a Bulwark to thy true Faith, and a Protector of the Reformed Churches. O thou who art the *most high, and rulest in the Kingdom of Men*, bless him whom in thy Providence thou hast placed over us to be the *nursing Father* of our Zion, our Sovereign Lord King GEORGE : *Prevent him with the Blessings of Goodness, and*
make

* This Paragraph is only to be used when we communicate.

make him exceeding glad with thy Countenance. Give the King thy Judgments, O God, and thy Righteousness unto the King's Son and to all the Royal Family; and grant that there may never fail him a Man worthy to sit on the Throne of these Kingdoms. Teach our Senators Wisdom; and grant that our Rulers may not be a Terror to good Works, but to the Evil; that they may be the Ministers of God for Good, and not bear the Sword in vain; and that the People may be subject not only for Wrath, but also for Conscience Sake, O thou great Shepherd and Bishop of our Souls, let thy Priests be clothed with Righteousness, and let thy Saints sing with Joyfulness: Do thou incline and enable those who minister in thy Church to attend upon their Ministry, and to take heed that they fulfil it; to take heed to themselves, and unto their Doctrines, and to the Flock over which thou hast made them Overseers.

[* Now my God, let, I beseech thee, thine Eyes be open, and let thy Ears be attentive to the Prayers that is made in this Place; and shower down the Blessings of thy Grace
L upon

* This Paragraph is only to be used when we communicate.

upon us here before thee, and all thy faithful People wherever else assembled to celebrate this sacred Ordinance. Give us at all Times due Preparation of Soul for a worthy Approach to thy holy Table: And do thou *pardon every one that prepareth his Heart to seek the Lord, the Lord God of his Fathers, tho' he be not cleansed according to the Purification of the Sanctuary.* Let none that are Partakers of this Holy Sacrament be *found missing* at the Right Hand of Christ another Day!

May thy Love be *shed abroad* on those whose *Hearts are inclined unto the Lord God of Israel*; who long after thee, and the *Pleasures of thine House, even of the holy Temple*; who thro' Infirmary or Sicknefs, or any unavoidable Occasions, are prevented from *exalting thee in the Congregation of thy People*: Accept, O merciful God, their joining spiritually with us. May they have an Interest in the Prayers that are offered unto thee by the whole Church. May the Benefits of Christs Death and Passion be extended to them, as we desire the same for ourselves, when we are prevented from waiting upon thee, in this holy Solemnity. Convince all *that*

name

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name the Name of Christ of the great Advantage of this blessed Ordinance, and of the great Necessity which lies upon them to remember their Saviour in the Way which he has appointed.]

*Look down from Heaven, with an Eye of Pity and Compassion upon the People of this Land: Put an End, O Lord, to all the Profaneness and Impiety, which like mighty Waters have overflowed our Borders. How long shall our Lives be a Contradiction to our holy Profession? O give us Grace to remember from whence we are fallen, that we may repent lest thou shouldst remove our Candlestick out of his Place, and thy blessed Gospel be carried away from us to a Nation bringing forth the Fruits thereof. O deliver us from the Judgments we justly deserve, be merciful unto us and forgive us our Sins, and cleanse us from all Unrighteousness. Be merciful I beseech thee, to all my Kinsmen, and Brethren, according to the Flesh; to all my Friends, and Acquaintance; particularly [Here name the Particulars,] Grant * that the Spirit of the Lord may rest*

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upon

* If the Reader, has found any Advantage by this Book, he is earnestly desired to include the unworthy Author in these Petitions.

upon them, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, and of the Fear of the Lord, and that the Course of this World may be so ordered to them by thy good Providence, that whilst they are engaged in their necessary Business, and unavoidably careful about many Things, they may not forget the one needful Thing.

O Father of Mercies, and God of all Comfort, have Mercy upon all those who are under the Pressures of thy mighty Hand; let them bring forth Fruit with Patience, and in thy due Time deliver them out of all their Troubles. Strengthen those that are on the Bed of Languishing, make thou all their Bed in their Sickness: Let them not faint, but tho' the outward Man decayeth, let the inward Man be renewed Day by Day, looking not at the Things which are seen, but at the Things which are not seen. O thou Hope of Israel, the Saviour thereof in Time of Trouble, who alone art mighty to save, look with Pity and Compassion on those that are in Bonds, that are Persecuted for Righteousness Sake: let the sighing of the Prisoners come before thee; according to the Greatness of thy Power, preserve thou those

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that are appointed to die. Deliver the Out-cast and Poor; save them from the Hand of the Ungodly; be thou their Refuge and Strength, and very present Help in Trouble. Abundantly bless our Provision, and satisfy our Poor with Bread; be a Father of the Fatherless, and defend the Cause of the Widow.

O thou God of Love and Peace, make Wars to cease unto the Ends of the Earth; break the Bow, and cut the Spear in sunder; let the Wickedness of the Wicked come to an End, but establish thou the Just. O that Mercy and Truth may meet together, that Righteousness and Peace may kiss each other; that our God may look down upon us, and our Land may yield her Increase.

Lord save and hear us, O King of Heaven, when we call upon thee, and do for us more than we ask or think. Hear and answer our Supplications for all, and give us a Portion in all the good Prayers that are made by thy Servants in Heaven and Earth; but above all in the prevailing Intercession of thy Son Jesus Christ thy Son our Lord, to whom with the Father and the Holy Ghost be ascribed, as is most due, all Honour, Praise, and Dominion, for ever and ever. Amen.

The

Tho' I have in a former Meditation touched on our Saviour's Humility; yet as we are especially enjoined to learn it of Him (being indeed the Foundation of all Christian Virtues, without which nothing that we can do can be acceptable to God,) I thought it would not be improper to set apart a Meditation intirely on this Subject.

A Meditation on our Saviour's Humility.

HOW am I ashamed, my Lord and my God, how am I ashamed of my Pride, when I think upon thy Humility.

I contemplate thee, *the only Begotten of the Father, the Brightness of his Glory, and the express Image of his Person*; his co-eternal and consubstantial Son, God of God, Light of Light, very God of very God, the eternal Word, the second Person of the blessed and all glorious Trinity, the infinite God, condescending to unite thyself to a *Creature*, so as to become one Person with him, between whom and thee, the Distance is no less than Infinite.

I see thee, *not taking on thee the Nature of Angels or Archangels, but chusing to unite thyself with Flesh and Blood*; and to take our Nature, not as it shall be in a beatified and glorified State, with all the

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Privileges and Advantages of a Resurrection-Body, but as it is now in this State of Mortality; with all its sinless Infirmities of Hunger and Thirst, Sickness, Pain, Weariness, &c. chusing besides to be a mean, poor, and contemptible Man, yea, *a Worm and no Man, the very scorn of Men, and the outcast of the People.*

Angels themselves might well stand amazed at the wonderful Mystery, when they saw thee, their Great Lord and Captain; *Thee* whom they used to *worship* and obey, condescend to appear in a Nature so inferiour to their own.

Thou mightest have designed a Person of the highest Rank and Quality for the Honour of being thy blessed Mother, yet thou wast pleased to be born of a poor obscure Virgin, *espoused to a Carpenter*, and too poor to offer a Lamb for *her Purification*; and instead of chusing the Accommodations of *King's-Houses* and Noblemen's Apartments, wast contented to be born in a Stable, to be a Companion of Beasts, and to have this for the Sign of the Son of Man; *Ye shall find the Babe wrapped in swaddling Cloaths, lying in a Manger!*

I consider thee, *my Lord and my God,*
sub-

submitting thyself to be *circumcised*, and obedient to the Law for Man, taking upon thy spotless Innocence, the Mark, the Character, the Confusion of a Sinner; and even putting thyself to *Pain*, to be *numbered with the Transgressors*!

I see thee, divine Infant, submitting thyself to the Persecution of *Herod*, taking a troublesome Pilgrimage into *Egypt*, and only flying from him, whom thou couldst have *consumed with the Breath of thy Mouth*!

I see thee, the *Fountain of living Water*, the *Refiner and Purifier* of thy People (and who *baptized* them even *with Fire*) humbly descending into the Waters, as if thou hadst needed to be cleansed by them, and submitting thyself to be baptized, not by an Angel, but by a Man, and a Sinner. But thou wast willing to *fulfil all Righteousness*, and to shew us how much it is fulfilled in Humility!

I see thee, *the Lord from Heaven*, submitting thyself in all *Subjection* to thy earthly Parents, taking up thy mean Abode at poor despised *Nazareth*, and dwelling there, so many Years in Privacy and Obscurity; and afterwards in the Time of thy *shewing forth unto Israel*, con-

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versing with *Publicans and Sinners*, and contented to be reckoned as a *Friend* to them, nay even in *Confederacy with the Prince of Devils*.

I see thee forlorn and destitute, and not having *where to lay thy Head*, condemned of thy own Countrymen, rejected by the brutish *Gadarenes*, forbidding thy Miracles to be published, yet doing none but to serve the End of Charity and Religion; paying *Tribute* purely to avoid Offence, tho' forced to work a Miracle to be able to do it; begging a Draught of Water to quench thy Thirst of the *Woman of Samaria*, and condescending to hold religious Conference with her: *washing thy Disciples Feet*, and riding in thy humble Triumph into *Jerusalem upon an Ass*, and departing into a *Solitary Mountain*, to decline the Overture of a Royal Crown, as having no Ambition to wear any but one made of *Thorns*.

I see thee, *Lord of Heaven and Earth*, and great *Judge of Quick and Dead*, submitting thyself to be basely betrayed by *Judas*, to be seized and apprehended by the Soldiers, and to be by them bound as Malefactor, and with a Thousand execrable Abuses and Indignities, arraigned,
M accused

accused, and condemned to the most accursed Death, the Death of the Cross, (a Death which none but Slaves, and the worst of Malefactors were punished with, and even condescending to *bear* that Cross of thine towards the Place of Crucifixion. And so thou the *Prince of Life*, being *found in Fashion as a Man*, continuest to *humble thyself* to the uttermost, by becoming *obedient unto Death, even the Death of the Cross*.

How dost thou, by thy Example consecrate Poverty, illustrate Meanness, and Obscurity! How dost thou now cheapen and beat down the Price of human Greatness! What a Reproof! What a thorough Confutation is it of the Judgment of the World to see thee, *who hadst all Power given thee in Heaven and Earth*, who perfectly *knows how to refuse the Evil, and to chuse the Good*, and whose was *the Earth and the Fulness thereof*, make Choice of Meanness and Poverty!

Blessed *Jesu*! who hast triumphed over our Pride, by the Humility of thy Cross, join with the Triumph of thy Cross to the victorious Influence of thy Grace, to kill and mortify all Pride in us. And now thou art *ascended on high*, and hast received

Gifts for Men, give us the excellent Gift of Humility, that we being *like-minded* with thee, and following thee in the Steps of thy humble Life, may hereafter have a Part in the Exaltations of thy Glory. *Amen.*

D I R E C T I O N S.

THERE are some happy Minutes in our Lives, especially in attending this Eucharistical Service, when the Mind (deeply affected with the Love of God, or the Sufferings of Christ, or its own Unworthiness) is, as it were, carried beyond itself in devout Raptures. In this Case, it is perhaps best for us to lay aside all the Forms above provided, and to pour out our Hearts before God, as Occasion may require.

As the Sacrament is a Subject abounding with a great Variety of fruitful Considerations, I would advise the devout Christian, who has frequent Opportunities to partake of it, to vary his Meditations from Time to Time, so that he may go thro' the several Considerations which may be deducible from it. Thus for Example, in remembering our Saviour, he may one Time think of him as a Prophet, another Time as a Priest, another Time as a King. Sometimes he may consider the Death of Christ as a Sacrifice for Sins, and consequently how odious all Sin is in the Sight of God; and he may take Occasion from thence to humble himself for some particular Sin, confessing and bewailing it, and earnestly praying for strength to conquer some particular Infirmities, and to acquire,

increase and abound in particular Graces. He may consider the miserable Life our Saviour led on Earth, as a Motive to Patience and Resignation to the Will of God under afflicting Dispensations, since so divine a Person, the beloved of God, who had done no Sin, and omitted no Opportunity of doing Good, was so grievously stricken of God and afflicted; whereas we suffer indeed justly, and far short of what our Iniquities have deserved; and it is of the Lord's Mercies only, that we are not utterly consumed, even because his Compassions fail not. We may farther apply ourselves to our Saviour, who himself was tempted, to enable us to bear our Afflictions, or remove the Burthen from us, as in his unerring Wisdom, he shall think most expedient for us. We may also consider the Sacrament as a Feast of Love, whereby Christians are intimately united into one Body, of which Christ is the Head; and therefore requiring from us the most sincere and fervent Charity towards all Men, for whom, as well as for us, our blessed Lord was contented to die. From this Consideration we may heartily intercede for all the World, and especially for our Friends and Relations, &c.—The Reader may find Exercise for more Hints of this Kind in the foregoing Devotions, which he may enlarge upon as he shall find Occasion.

Farther, the Meeting together here of so many pious Christians, at the Lord's Table, may raise our Thoughts to that blessed Assembly in Heaven, where we all hope to meet. What a joyful, what a surprising Meeting that will be of perfected Minds
with

with their glorified Bodies, of all the Saints that ever lived in the most distant Regions, and Ages of the World!—Now we necessarily meet in separate, and alas! too often in divided and opposite Communions, estranged and alienated in our Affections, for want of knowing one another better. Hereafter all the *Followers of the Lamb*, all the faithful *Servants of God*, a *Multitude without Number*, shall worship together in the *Temple* above; unite in their Praises to *God and the Lamb*, and their Affections to each other flowing in one common Stream of Love. Then shall we be delivered from every Temptation, and from every Grief; be made perfect in Knowledge, Holiness and Bliss; and so continue to everlasting Ages. Blessed Time! when all the upright Minds shall see that most adorable Person *Face to Face*, whom now they behold as with a *Glass darkly*; and shall receive the fullest Manifestations of his Love, &c.

I shall only add, that short Meditations raised and digested in our own Minds will more open the Understanding, and make deeper Impressions on the Affections, than whole Volumes read over cursorily and without Reflection.

All Persons indeed are not able to form such Meditations; nor perhaps can the more instructed do it equally well at all Times;—and therefore it is happy for Christians, that they have a great Abundance of Books of Devotion, to which they may have Recourse upon Occasion.

A concluding Prayer when the whole Service is ended.

O Most gracious and merciful God, look down with tender Pity and Compassion upon us thy poor unworthy Servants: *Hearken to our Supplication*, who have now *prayed before thee, and hear thou in Heaven thy dwelling Place; and forgive the Iniquity of our holly Things*, the Deadness and Dullness of our Affections, the Wanderings of our Thoughts, and the Distractions of our Minds. Let the Merits of our dear Redeemer plead our Pardon, and Supply our Defects; and grant that the Remembrance of what he has suffered for us, may so influence all our Thoughts, Words, and Actions, that we may ever live as becomes those who have been *redeemed to God by his Blood*. Grant that this holy Communion may not prove to the Judgment and Condemnation of any of us, but that it may be to the quickening and strengthening of *Faith, Hope, and Charity*, and all divine Graces in our Souls, *filling us with Joy and Peace in believing*; and engaging us to walk *worthy of the Vocation with which we are called, in all Newness and Holiness of Life*; that it may guard us against all Temptations, support and

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comfort us under all Afflictions, and prepare us for Death and Judgment, for Jesus Christ his Sake. *Amen.*

Now unto him that is able to keep us from falling, and to present us faultless before the Presence of his Glory with exceeding Joy; to the only wise God our Saviour, be Glory and Majesty, Dominion, and Power, now and ever. Amen.

A Prayer after we are returned Home, which may be used immediately, or any Time of the Day.

O Lord, my God, and my Father, I come to offer thee the just Tribute of my Praise and Thanksgiving, for the *Mercy and loving Kindness* thou hast shewed to me this Day, in permitting me to *taste of thy Supper*, and disposing me to call to Mind the Greatness of my Saviour's Love, and to shew forth my sincere Gratitude for the Benefits purchased for me by the Effusion of his most precious Blood: A Subject so full of Comfort and so fruitful of Motives to advance in Holiness!

How many, Lord, who being influenc'd by the Pleasures or Riches of this World, when they are invited to eat of

this *Bread of Life*, and to drink of this *Wine of Gladness*, obstinately refuse to come? How many pious and devout Souls, are deprived of this highest and most solemn Act of Religion, either for Want of Opportunity to perform it, or thro' Doubts and Scruples and uneasy Fears? and how many suffering for the Sake of a good Conscience, are kept from it under the raging Violence of Persecution? *Whence is it to me then,* that God is thus *gracious* to his poor Servant; who is *unworthy of the Crumbs that fall from his Master's Table*? How happy do I think myself, that my Circumstances are so advantageously different from theirs; that I had both the Will and the Opportunity safely to approach thy holy Table. I desire to ascribe all the Glory unto thee, knowing that *every good and perfect Gift cometh from thee, the Father of Lights*, and I bless thee for the same from the inmost Recesses of my Heart: Yea, O Lord, *while I live will I praise thee; I will sing Praises unto my God while I have my Being; for thou art good, and thy Mercy endureth for ever.*

O thou who hast been graciously pleased to admit me to this holy Communion, do
thou

thou accompany it with thy Favour and Blessings ! May it make me a real Partaker of those Advantages which result from *the Redemption that is in Christ Jesus*, more especially the Graces of the holy Spirit ; that in *the Strength of that holy Meat*, I may walk courageously and continually in *all the Commandments and Ordinances of the Lord blameless*, notwithstanding all Difficulties and Discouragements from the World to the contrary. O thou, Lord *Jehovah*, in whom is everlasting Strength, uphold me with the Right Hand of thy Righteousness : Draw me and I will run after thee—Thou who givest Power to the feeble, and to them that have no Strength, strengthen my weak Hands, and confirm my feeble Knees ; hold thou up my Goings in thy Paths, that my Footsteps slip not. O let it never be said, that after having been treated as a familiar Friend, and having eaten of thy Bread, I have lifted up my Heel against thee : But give me Grace, I beseech thee, to make a right Improvement of the repeated Opportunities vouchsafed me of renewing the League of Amity contracted with thee at my Baptism, and make me mindful always of that Covenant, living no longer unto myself, but unto him who was
delivered

130 P R A Y E R S, &c.

delivered for our Offences, and is risen again for our Justification, Jesus Christ the Righteous, in whose blessed Name and Words I beg to be heard : Our Father, &c.

Now the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, thro' the Blood of the everlasting Covenant, make us perfect in every good Work, to do his Will, working in us that which is well-pleasing in his Sight, thro' Jesus Christ, to whom be Glory for ever and ever. Amen.

Note, If the Family has communicated, the Master may add the foregoing Prayer to their Evening Devotions; only reading we for I, us for me, our for my or mine, as often as these Words occur therein.

A Prayer for a Servant, or a Person in a low Situation of Life ; which may be used any Time of the Day, after the Reception of the Holy Sacrament.

A Ccept, O gracious God, my most humble and hearty Thanks for admitting me this Day at thy holy Table. Tho' I am poor, I have eat and been satisfied: Thou hast enriched me with spiritual Blessings in Christ, and hast made me joyful in
thy

thy House of Prayer, where the poor as well as the rich have met together, to worship thee, the Maker, Redeemer and Sanctifier of them all. With thee, there is no Respect of Persons; but the lowest as well as the highest are blest with the same Means of Grace, are fed with the same sincere Milk of the Word, and are made to drink into one Spirit.

Blessed be thou, O Lord, for giving me a true Sense of the Obligations which lie upon me to remember my Saviour in the Way which he has appointed. O may I ever think myself happy, ever be truly thankful to thee, for the gracious Privileges vouchsafed me! May I ever prize them *above ten Thousands of Gold and Silver!* May I never be so foolish to murmur at my Situation; but since thou art pleased to give me *Food and Raiment*, let me be *therewith content: Looking unto Jesus the Author and Finisher of our Faith*, who has sanctified the State of Poverty, by becoming poor himself, *that thro' his Poverty, we might be rich.*—Help me to cast all my Care upon thee, knowing that thou carest for me, and hast said, *I will never leave thee, nor forsake thee.* And grant that the ravishing Thought of that immense

menſe Happineſs *reſerved in Heaven* for us, may conſtrain me to *ſet my Affections on Things above*; and encourage me to bear with Patience and Reſignation, all thoſe Croſſes, Diſappointments, and Miſfortunes, which are the conſtant Companions of this preſent Life; Remembering always that I am in thy Hands, and knowing that my *light Affliction which is but for a Moment, worketh for me a far more exceeding and eternal weight of Glory*; and that after Continuance in well-doing, I ſhall receive *Glory and Immortality, and drink of thy Pleaſures, as out of the River.*—Thou knoweſt beſt my Condition, my Deſires, and my real Wants: Thine Infinite Wiſdom knows whether it be beſt for me to be abaſed, or *bad in Honour; to be full, or to be hungry; to abound, or to ſuffer Need*: O do thou, inexhauſtible Fountain of Mercy, ſuit thy Bleſſing to my ſeveral Neceſſities: *Lead me with thy Council, and receive me to Glory. Be thou the Strength of my Heart here, and my Portion for ever hereafter, thro' Jeſus Chriſt our bleſſed Saviour and Redeemer.* Amen.

ADVICE

ADVICE concerning SPIRITUAL COMMUNION.

AS there are many Persons deprived of Opportunities of coming to the Sacrament, by their Engagements in a Seafaring Way of Life: As there are many Places, especially in Country Parishes, where it is very seldom administered: And as it may happen, that sometimes the best Christians are by Sicknefs, and other warrantable Impediments, hindered from partaking of it when it is; some pious Divines have advised in these Cases a *spiritual Communion* to supply, in some Sort, the want of *sacramental*. To this Purpose they advise us to set apart the same Portion of Time, and to use the same Meditations and Prayers (changing only such Expressions as relate to actual Participation) as if we were to receive the Sacrament. As this is Matter of *Advice* only, and not of divine *Commandment*, every Man may do herein *as he is disposed in his Heart*. But no doubt such a *spiritual Communion* cannot fail of having a very good Effect: By it, the Resolutions we make at the Lords Table will be constantly renewed, and will not be liable to be easily forgotten, which is too often the Case,
when

when Communion is at a great Distance from each other : By this, we may always preserve a lively Sense of God's Mercies, an absolute Hatred against Sin, and a fervent Charity towards all Men : By this, we shall keep up our Love to our Saviour, and be always prepared to present ourselves at his Table, whensoever we have an Opportunity ; and in the mean while we shall comfort ourselves, that whilst “ we do
 “ truly repent us of our Sins, and sted-
 “ fastly believe that Jesus Christ hath suf-
 “ fered Death upon the Cross for us, and
 “ shed his Blood for our Redemption,
 “ earnestly remembering the Benefits we
 “ have thereby, and giving him hearty
 “ Thanks therefore, we do eat and drink
 “ the Body and Blood of our Saviour pro-
 “ fitably to our Soul's Health, altho' we
 “ do not receive the Sacrament with our
 “ Mouth*.”

Nay, this *spiritual Communion* may be of good use to those scrupulous Persons who are afraid to partake of the Lord's Supper, unless they have had a great deal of Time beforehand for *actual* Preparation, or absent themselves on Account of any other mistaken and erroneous Opinions.

The

* *Rubrick in the Communion of the Sick.*

SPIRITUAL COMMUNION. 135

The Acts and Exercises of such *spiritual Communion*, will help to bring their Minds to, and keep them in a right Frame and Temper, and most powerfully incline them to partake of the blessed Sacrament as often as they can.

As to the Devotions fit to be used on such Occasions, most of the foregoing ones may serve without any Alteration, and the others with very little. *The penitent Confession of Sins*, p. 46; *The Meditations on our Saviour's Offices*, p. 53, &c. *The Commemorative Meditation on our Saviour's Sufferings*, p. 90; The Scripture Passages, p. 105, &c. may be used without any Alteration. The *Prayer for the Grace of Thankfulness*, p. 50; *for Charity*, p. 51; *at the Offering of our Alms*, p. 86; *The Meditation on these Words, Do this in Remembrance of me*, p. 97; *The Ejaculations at the Lord's Table*, p. 104; *The Prayer for the whole State of Mankind*, p. 110; may also serve with some slight Variation.—The *Communion Service* too may be very properly used, making the necessary Alterations*.

You

* This is already done in some Measure, by Bishop Patrick, in a *private Prayer for the Use of those who want the Opportunity of receiving the holy Communion*

You may begin your Devotions, with some such Prayer as this.

Almighty God and most merciful Father, who art every where, and more especially *nigh unto all that call upon thee in Truth*, I prostrate myself before thy divine Majesty, with the deepest Humility of Soul and Body, to implore thy Grace at this Time, that by it I may be enabled to perform an acceptable Sacrifice unto thee.

It is a great Comfort to me to think, that “unto thee all Hearts be open, all Desires known, and from thee no Secrets are hid;” for thou knowest the Desire of my Heart to be towards the *sacramental Bread and Cup*, to commemorate in an especial Manner, the *Salvation of God, in the Congregation of thy People*. I lament my Want of Opportunity, acknowledging it my bounden Duty to join in that solemn Act of public Worship, whensoever a proper Opportunity is afforded me: Pardon, good Lord, all my careless Omissions of this Duty; my
Want

munition, or are any Ways disabled from going to it, at the usual Times of its public Administration, printed singly, and in his Advice to a Friend, p. 188. Also in Hele's select Office of private Devotion, p. 410.

Want of Devotion when I performed it,
and my Want of Improvement by it.

Accept, O Lord, my Will and Desire, *as*
at this Time, tho' *that* I cannot outwardly
communicate. Let thy gracious Presence
be with me; since tho' I am *absent* from
thy chosen People, who now joyfully at-
tend on thy holy Ordinances, yet I am
present in Spirit, and heartily join with
them, in magnifying "thine inestimable
Love in the Redemption of the World
by our Lord Jesus Christ," and in plead-
ing the Merits of his all-sufficient Sacri-
fice, for the Pardon of my Sins, and those
of all sincere Penitents; and for the ob-
taining all such Graces as are necessary
to further thine Elect in the Way to eter-
nal Life.——O whilst I am deprived of
the external Elements, be thou pleased to
grant me the spiritual Comforts and un-
speakable Advantages they were intended
to convey to all true Believers; and in thy
good Time, bring me to that happy Place,
where we shall have no Need of Sacraments
to keep thy great *Goodness in Remembrance*,
but shall see thee *Face to Face*, as thou art,
and attain that *Fulness of Joy* which is in
thy Presence; and those Pleasures which are
at thy Right Hand for evermore. Amen.

N

As

As it is possible this little Book may fall into the Hands of those that may be destitute of Helps for *Daily Devotion*, I have added *Morning* and *Evening Prayers*, for that Purpose.

A Morning Prayer for a Person in private.

NOW, O Lord, I awake from the Shades of Darknefs, and by thy Mercy open these Eyes upon a new Day: Thanks to thy heavenly Care, which has preserv'd me from all Evil this Night, and refresh'd me with the sweets of sufficient Sleep. To thee I commend my Soul and Body for this Day. May I be protected herein from evil Accidents, inspired with good Thoughts, engaged in good Works. Let the daily Duty of my Station employ my Industry, Fidelity, and Vigilance, and suffer not Idleness to have any Access to me. In my necessary Converse with the World, deliver me from its Temptations: and possess my Soul with a constant Sense of thine all-seeing Eye. Let the Consideration of thy Omnipresence enter with me into my Retirement, and awe me in Secret into a filial Obedience. Thou art about my Path, about my Bed, and spiest out all my Ways:

Ways : May they all be well-pleasing in thy Sight ! I know, O Lord, how frail my Nature is, and how unable I am without thy continual Aid, to stand upright : O for the Sake of Jesus thy beloved Son, our precious Ransom, send thy Holy Spirit into my Heart to direct, sanctify, and govern me in the Ways of thy Laws, and in the Works of thy Commandments. Keep alive within me a quick Sense of the future Portions of good and bad Men : Let the assured Belief of an Heaven and Hell ever hold me within the Bounds of my Duty ; And oh ! let Love and Gratitude improve my Obedience to the utmost, that I may taste and see how amiable, and excellent, thy Precepts are, and that in keeping of them there is great Reward. Let none of thy Dispensations pass by me unobserved or unimproved, but enable me to draw Good out of every Accident that befalls me, or those I converse with. Teach me to be strictly honest and just, true and punctual, liberal and Compassionate towards my Fellow Creatures ; sober, chaste, and temperate in my own Conduct, and as the Way to both, a constant Worshipper of thee, both in Public and Private.

Give me such a Portion of Favour in the World, as thou seeft best to fuit the State of my Soul, for the Encouragement and Enlargement of all thofe good Graces thou infpireft; and in all Difficulties and Dangers, ftretch forth thy Right Hand to help and defend me: Let this World ever minifter to the World that is to come, and paffing thro' Things Temporal, may I apply them to the obtaining of Things Eternal.

This Day, O Lord, let me live to Thee, and, mindful of my Mortality, be fitter to die, the longer I live.—In the Lord, Jesus is my Hope, my Confidence, the Redeemer and Lover of Souls. To whom, with the Father and the Holy Spirit, be afcrib'd by me, and all the Hoft of Worshippers in Heaven and Earth, all Honour, Might, Majesty, and Dominion, henceforth and evermore. *Amen. Our Father, &c.*

An Evening Prayer for a Person in private

O Lord God, whose good Providence has conducted me to the Clofe of this Day, I here present myfelf before Thee to exprefs my Gratitude for thy innumerable

numerable Mercies. My Soul desires to praise Thee for those inestimable Blessings both temporal and spiritual thou hast graciously bestowed upon me, throughout the whole Course of my Life; [*particularly*] O continue forth unto me thy loving Kindness, and with thy Mercies, never fail to impress a lively and graceful Sense of them upon my Heart! Teach me the right Use of all those Blessings thou reachest out unto me; and instruct me in the divine Skill of improving all Occurrences on Earth, to my greater Happiness in Heaven. However my worldly Circumstances shall be ordered, suffer me not, I beseech Thee, to neglect my spiritual Interest. Let my Soul be my especial Care; and teach me to value its Welfare above a World offered in Exchange. Let no Sin prevail over me, no vitious Habit take hold upon me. Let me gradually overcome every inordinate Act, every single Deviation from the Rule of thy Commandments, and fill my Mind with a Horror of Sin greater than Death. Let that which Jesus died to atone for, the love of which forfeits Heaven, and plunges the Soul in the Depths and Torments of Hell, be ever detestable in my Sight. For my
Security

Security from Sin, be pleased, O Lord, to quicken me in a progressive Course of Holiness, that Day unto Day may add Improvement, and the Number of my Infirmities may be continually diminishing. Let me not stand Idle, lest I invite the Tempter to employ me. But as thou protectest me from his Snares, so also promote my Advances in thy Service. Suffer not, O Lord, my Remorse, my sincere Contrition and humble Reliance on Christ, to be in vain. Pardon the Offences I lament, and desire by thy Grace to forsake; and let not the Sins that do most easily beset me, any longer restrain my Ardour in running the Race that is set before me. On Jesus Christ, the great Sacrifice for the Sins of the whole World, I wholly rely for the Acceptance of these Prayers and Praises; in Confidence of whose Mercy I now commit my Body and Soul to the Bed of Slumber, uncertain whether I shall ever awake to the Light of this World; but assured that whether I sleep or awake, I am ever under thy Protection, and hoping, thro' thy unspeakable Goodness, to arise at length by a glorious Resurrection to Immortal Life, thro' the same Jesus Christ our Lord, in whose perfect Form
of

of Words I conclude these my imperfect Devotions, in Behalf of myself and of all Mankind. *Our Father, &c.*

“ I believe it may be laid down as a certain Fact, (says an eminent Physician) that no Master or Mistress of a Family can have a *true* Concern for Religion, or be a Child of God, who does not take care to worship God by *Family Prayer*—Let the Observation of the Fact determine.” *Hartley’s Observations on Man, Vol. II. p. 336.*

A Morning Prayer for a Family.

GIVE Ear to our Words, O Lord, consider our Meditation, hearken unto the Voice of our Cry, our King and our God; for unto thee will we pray. Our Voice shalt thou hear in the Morning, O Lord; in the Morning will we direct our Prayers unto thee, and will look up.

O Almighty God, the great Creator and Sovereign Lord of Heaven and Earth! Father of Lights, who dwellest in the Light which no Man can approach unto, and yet humblest thyself to behold the Things that are in Heaven and Earth, accept, we most humbly beseech thee, this our unfeigned

feigned *Sacrifice of Praise and Thanksgiving* for all thy Mercies; for giving us *Life and Breath, and all Things that pertain unto Life and Godliness*; for preserving us from Accidents this Night past; for giving us refreshing Sleep, and for *lightening our Eyes* that we have not slept in Death: We laid ourselves down and slept: We awaked, for the Lord sustained us. But above all, we desire, O Lord, from the inmost Recesses of our Souls, to praise and adore thy great Goodness, that thou hast begotten us again unto a lively Hope by the Death and Resurrection of *Jesus Christ*; that instead of leaving us in *Darkness and the Shadow of Death*, thou hast given us good Tidings of great Joy, hast translated us into the Kingdom of thy dear Son, and hast made us Partakers of the Aids and Graces of the Holy Ghost. We thank thee for the frequent Opportunities thou dost afford us to think upon our Duty, and to fit our Souls for eternal Glory; and that notwithstanding our Abuse of thy Patience, thou hast still given us this Day to work out our Salvation with Fear and trembling. For these signal Favours, for thy exceeding great and precious Promises, will we sing of thy Power, and praise thy Mercies betimes

in the Morning ; we will give Thanks unto thee, thy Praise shall ever be in our Mouths : We will be glad and rejoice in thee ; yea, our Songs will we make of thy Name, O thou most Highest !

We acknowledge, O Lord, that we are not worthy of the least of all thy Mercies, because of the ungrateful Returns we have made for them ; and because we have so little regarded that abundant Goodness, which was so graciously intended by thee, to lead us to Repentance. Pardon, O merciful God, our former Ingratitude ; and grant that for the future we may have so lively a Sense of thy Goodness and Forbearance, and Long suffering, as may effectually engage us to lay aside every Weight, and the Sin which doth so easily beset us, and run with Patience the Race that is set before us,——
O strengthen us with Might, by thy Holy Spirit in the inner Man, to subdue our evil and corrupt Inclinations, and, denying ourselves, to go on chearfully and without Interruption, in the narrow paths of Virtue and Religion. We know, O Lord, that it is good for us to hold ourselves fast by God, and to put our Trust in the Lord God ; nay, that it is our only Happiness : This we believe, O help thou our Unbelief !

O

O let

O let us bear thy loving Kindness in the Morning, for in thee is our Trust; shew thou us the Way that we should walk in, for we lift up our Souls unto thee. Feed us with Food convenient for us: Preserve our going out and our coming in: Give thy holy Angels charge over us to keep us in all our Ways. Give us such a Measure of Health as thou seekest most fit for us: Enable us to be diligent in the Duties of our Calling: Prosper thou the Work of our Hands upon us; O prosper thou our handy Work. Grant that we may always keep our Tongues from Evil, and our Lips that they speak no Guile; and may put on, as the Elect of God, Bowels of Mercy, Kindness, Humbleness of Mind, Meekness, Long-suffering, forbearing and forgiving one another. May we of this Family especially, in the regular and uniform Discharge of our respective Duties, ever be at Peace among ourselves: May we seek the Things that make for our Peace, that the God of Love and Peace may be with us. — And let the awful Consideration of the great and terrible Day of the Lord, when God shall judge the Secrets of Man by Jesus Christ, so influence our Thoughts, Words, and Actions; so incline us to eschew our own Wickedness, and to take heed to our Ways, that

that we may be *accounted worthy to stand before the Son of Man*, and receive that great Reward which He shall bestow on *them that diligently seek him*.

Hear us, O Lord, for thy loving Kindness is comfortable: Turn thee unto us, according to the Multitude of thy Mercies; and grant our Desires and Petitions, not according to our Deserts; not according to our cold Way of asking; but according to our great Wants, and thine infinitely rich Mercy in Christ Jesus, our Lord: in whose Name and Words, in behalf of ourselves, and of all our Friends, and of all thy servants, we most humbly and heartily pray — Our Father, &c.

[On Sundays, the following Paragraph may be added.]

And now we are going to the Place of thy public Worship, let thy holy Spirit assist us in the Duty we are about to perform, and make us serious, attentive, and devout. Give us Grace to join in the Prayers and Praises of thy Church, with fervent and heavenly Affections; and grant that we may hear thy Word with great Humility, and with a full Resolution to do our Duty. Let us ever esteem

it our Privilege and Happineſs to have a Day of Reſt ſet apart for thy Service, and the Concerns of our immortal Souls; and let us employ it to all thoſe holy Purpoſes thou haſt appointed, whereby we may be the better fitted and prepared to celebrate that Sabbath of everlaſting Reſt, which thou haſt reſerved for us hereafter, thro' Jeſus Chriſt, our Lord. *Amen.*]

Then read the Colleſt for the Day, and that for all Conditions of Men, out of the Book of Common Prayer; and the two laſt Prayers in the Daily Service, viz. Almighty God who haſt given us Grace, &c. The Grace of our Lord Jeſus Chriſt, &c.

An Evening Prayer for a Family.

GREAT and glorious Lord God, thou high and lofty one, that inhabitest Eternity; we pray thee to look down from Heaven, the Habitation of thy Holineſs and of thy Glory, with an Eye of Pity and Compaſſion, upon us vile and ſinful Creatures: Have Mercy upon us, O Lord after thy great Goodneſs, and for the Sake of thy beloved Son in whom thou art well pleaſed, forgive our paſt Sins and Follies, which are more than

than we can number, and the *Punishment* due to them *greater than we can bear*. Work in us, we humbly beseech thee, a sincere Contrition for, and a perfect Hatred of our Offences; and let us not daily Confess, and yet as daily repeat them; but give us Grace effectually to *refrain from every evil Way*, and turn ourselves sincerely to thee *the Lord our God*, our great and unwearied Benefactor, *in whom we live, move, and have our Being* here, and upon whose Mercy alone we depend for consummate Happiness, in that Eternity towards which we are hastening.

Suffer us not, *O merciful God*, to fall into a careless and unconcerned State of Mind, into Coldness and Indifference about *the Things* which *belong unto* our everlasting *Peace*; but grant, *O Lord*, that we may continually have engraven in our Hearts, a deep Sense of the inestimable Value of the *Prize* that is set before us; and be thoroughly convinced that all our Pains, all our Industry, and all our Might, ought to be exerted, in Co-operation with thy Grace, to make us Partakers of that inconceivable and eternal Blessing.

O God, whose Providence *watches over us for Good*: *O thou Shepherd of Israel*,
who

who neither slumbereſt nor ſleepeſt, defend us under thy Wings, and let us be ſafe under thy Feathers. Keep us, we humbly pray thee, from all Evil and Miſchief, and from the Dread and Fear of them. Reſreſh us with comfortable Reſt and Sleep, which may the better fit us for the Duties of the Day following. *We will lay ourſelves down in Peace, and take our Reſt, (trufing in thy Mercy, O Lord God omnipotent,) for it is thou Lord only that makeſt us dwell in Safety.—And ſince we dwell in theſe Houſes of Clay whoſe Foundation is in the Duſt, make us ever mindful of that Time when we ſhall lie down in the Grave; and becauſe we know not the Hour of the Son of Man, give us Grace, that that Day may never come upon us unawares, but that we may be always ready, like unto Men waiting for their Lord; that whether we live, we may live unto the Lord, or whether we die, we may die unto the Lord, that whether we live or die, we may be the Lord's.*

[Here if Time permits, is to come in the general Interceſſion. p. 113.]

Accept, O Father of Mercies, and God of all Comforts, our unfeigned Thanks for thy manifold Mercies vouchſafed unto

us :

us: For our Life and Understanding; and Food and Raiment; our Health and Strength; and all other Things, which thou givest us richly to enjoy. We thank thee that we have dwelt this Day *beneath the Defence of the most High, and abode under the Shadow of the Almighty*, by being preserved from those Calamities to which these poor frail mortal Bodies of ours are continually liable, and from those Punishments which are the just Rewards of our Sins. *One Day telleth another, and one Night certifieth another, that thy tender Mercies are over all thy Works.* What shall we render unto the Lord for all his Benefits?—O grant that the Sense of thy Goodness may lead us to Repentance; and that we may not only offer thee Thanks and Praise, but also order our Conversation aright; by walking in Holiness and Righteousness before thee all the Days of our Life, that we may at the last see the Salvation of God, for the Sake of Jesus Christ our Lord, (the Fountain and Foundation of all thy Mercies) for whom above all we desire to bless and praise thee, and in whose most blessed Name and Words we farther call upon thee, saying, *Our Father, &c.*

[Add

[Add this Paragraph on Sundays.]

O God we beseech thee mercifully to receive those Prayers, which we have this Day offered up to thee *in the public Congregation*; and have Compassion upon our Infirmities; that our Blindness and Unworthiness may not deprive us of the Blessings we have prayed for. And grant, we beseech thee, that we may in such wise, mark, learn, and inwardly digest what we have this Day heard or read, that by *Patience and Comfort* of thy holy Word, we may embrace and ever hold fast the blessed *Hope of everlasting Life*, which thou hast given us in thy Son our Saviour, Jesus Christ. *Amen.*]

The ALMIGHTY GOD, who is a strong Tower and Castle, a Shield, and Buckler to all them that trust in him, to whom all Things in Heaven, in Earth, and under the Earth do bow and obey, be now and evermore our Defence and Refuge.

Unto God's gracious Mercy and Protection we most humbly commit ourselves. *The Lord bless us and keep us: The Lord lift up his Countenance upon us, and give us Peace, both now and evermore. Amen.*

F I N I S.

